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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS. BOSTON, SATURDAY, NOVEMBER 30, 1844. VOL. XXIII.—NO. 48

For the Register.

BIBLE THEOSPHY. NO. VI.

PRIMITIVE CONDITION OF MAN, AS MORTAL OR IMMORTAL.

It is a popular opinion, and a tenet of Christian Orthodoxy, *that* the first generation of mankind was, at its creation, constitutionally immortal, *indefectible*; that the first period of the human *rule* was the golden age of the world; that *sin* was the evil which first entered, and *all the* others came in its train; that mortality is the penal consequence of Adam's transgression. The question now to be considered, is this; Does the Bible teach the doctrine of man's primitive immortality? We offer the following considerations.

1. In no chapter or verse of the Old or New Testaments is this doctrine expressly declared. Though it is asserted that God made man *in his own image*, yet the expression is no where so explained as to imply the fact of immortality. The argument for man's original immortality is deduced from the penalty annexed to disobedience. 'In the day thou eatest thereof, thou shalt surely die.' It is hence inferred that if man had not tasted the interdicted fruit, he would never have died. This argument, however, is not satisfactory. The word death, in the Bible, is very often used in a loose and general sense. The retributions of righteousness and of iniquity respectively, are denoted by the terms, *life* and death. The declaration is often repeated that the righteous man shall *live*; but the wicked man shall *die*. But in this delaration the idea of *mortality* and of *immortality* is not to be understood. Life and death are summary terms, significant of *good* and *evil*. The former signifies prosperity and happiness; the latter, adversity and suffering. The one means the blessing, the other, the curse, of God. 'And all these blessings shall come on thee if thou diligently hearken to the voice of the Lord, thy God. Blessed thou, in the city, and blessed thou, in the field. Blessed, the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, and of thy kine, and of thy sheep. Blessed, thy basket and thy store. Blessed thou, when thou comest in, and when thou goest out.—But it shall come to pass, if thou wilt not hearken to the voice of the Lord thy God, that all these curses shall come upon thee: Cursed thou, in the city, and cursed thou, in the field. Cursed thy basket, and thy store. Cursed the fruit of thy body, and the increase of thy land, and the fruit of thy kine and of thy sheep. Cursed thou, when thou comest in, and when thou goest out.' Deut. xxviii. 2—6: 15—19. 'See I have set before thee, this day, *life* and *good*; *death* and *evil*.' For it is not a vain thing, because it is your *life*.' It is not difficult to determine what is here intended by the words, life and death. They are equivalent to *good* and *evil*. And so, evidently in the prophecy of Ezekiel, xviii and xxxiii. What good reason there may be why should not be thus interpreted in Genesis iii. 3, 4? And is not this construction confirmed by the declaration in verse 19,—'For dust thou art, and unto dust shalt thou return.' You are *constitutionally* mortal, and the law of thy constitution shall take effect.

It is a well known attribute of all physical existence, that 'whatever is *made* must be *destroyed*; whatever is *born* must *die*.' The law of *change* permeates the whole realm of nature; nothing which is organic and material, abides permanent and indissoluble. And this fact is recognised in all parts of the Bible. And such obviously has *always* been the fact. For it is *constitutional*; not *conventional*. God has impressed the law of mortality upon universal nature. Whatever is composed of *elements* becomes resolved again into them. Where there is *growth* on the one hand, there is *decay* on the other; where there is *construction*, there will be *decomposition*; where there is *beginning*, there will also be *end*; where *life*, there also *death*. Thus hath 'God set one thing against another.'

A more unnatural, anomalous and visionary notion was never entertained in the brains of frail man than that which annexes to the transgression of the first man a total revolution in the whole physical world; a revolution entire from order to disorder; from rectitude to turpitude; from peace to strife; from incorrupt to corruption; from immortal to mortality. No 'mortal man,' unprejudiced and sane, could ever have entertained this conviction.

2. The language of the Apostle Paul—by whom the above stated doctrine has been supposed to be endorsed—should, in reason, be interpreted analagously with that of Moses, the Jewish prophets, and the Lord Jesus Christ. If these did not employ the terms, life and death, in a strictly literal import, why should we so understand the Apostle? When he states that 'sin entered the world, and death by sin, and passed through unto all men, because all have sinned,' ought we, under all the known circumstances of the case, to accept him as teaching the doctrine of man's primitive and constitutional immortality! Shall we understand him as declaring a fact which surely never existed? How, then, ought we to understand him? Answer; understand him as inculcating the same doctrine as did Moses, Ezekiel and Jesus Christ; that sin produces that great mass of evils which, have in every age, brought discomfort, disease, oppression and woe upon mankind. The prophet declared of the righteous man, that in, and by, his righteousness, he should *live*; and of the wicked man, that in, and by, his iniquity, he should die; that the former, should inherit blessings; but the latter, curses. And in this sense, evidently, did our Lord Jesus Christ employ language, when he made the declaration, 'If any man believe in me, he shall not die, nor come into condemnation, but is passed from death unto life.' He, surely, did not mean that the believer should cease to be mortal. Nor more can we understand the Apostle to mean that man, in the garden of Eden, was immortal.

When, therefore, this Apostle, as in Romans v., and in other places, institutes a comparison and contrast between Adam and Christ, representing the former, as the author of mortality to man; and the latter, as the author of immortality to them, we must, in all reason and consistency, understand him as employing language analogously with that of other parts of the Bible. For the Apostle makes use of these comparisons for the sole purpose of *illustration*; not to declare *new doctrine* but to illustrate *old and known truth*. Comparisons and contrasts are always thus employed; not *didactically* but *exegetically*; not to *advise*, but to *illustrate*.

We are to ascertain what are the contents and import of the comparisons, by *the Scriptural facts* respectively of each case; that of Adam, and that of Christ. And what are these facts, as gathered from the Scriptures? In what sense *was* Adam the author of death to all men? And Christ, the author of life to them? On this subject, we may lay down the two following fundamental propositions. First, that Christ has not exonerated mankind from mortality. Second, that the kind of death from which Christ has redeemed men is the same, in kind, which came by Adam. For though this Apostle is far from being exact in the choice of words, and often uses the same term in different senses, yet we cannot reasonably believe that he indulges such looseness of expression as to intend one kind of death which came by Adam, and another kind of death from which men are redeemed by Christ. It is an obvious fact that the Apostle makes Adam the representative of generic, universal man, as animal, peceable, frail, corruptible, sinful and mortal; and Christ, the representative of man, as moral, spiritual holy and immortal; Adam, the type of man, in regard to his *earthly* nature; Christ, the type of man, in regard to his *godlike* nature; Adam, an example of what man is in his declension, sinfulness and misery; Christ, an example of what man may become by in his regeneration and the development of his spiritual nature. It is, then, in this symbolic sense, that the 'disobedience of one man, Adam, made many men sinners; and the obedience of one man, Christ Jesus, made many men righteous.' In this sense, as sin and death reign unto condemnation, through one man, Adam; 'even so might grace reign through righteousness unto eternal life, through Jesus Christ our Lord.'

S. F.

NOTUM ADDENDUM TO NATURAL THEOSOPHY.

DISTINCTION BETWEEN GOD AND NATURE. THE REALITY OF BOTH.

The first thing we have to say in this note is, that No. XIII. on the 'Calvinistic doctrine of Grace, was not designed, written, or headed, as one of this series. It was placed among them by a mistake, made at, or about the office of the Register.

If any one ask to be informed, in one word, why the essays on Natural Theosophy were written, the answer is ready. It was to render *apparent*, and, if possible, to *establish* the distinction between God, nature, and the phenomena of the world. Language [illegible] and thoughts are often expressed, which overlook this distinction. Things different are thus confounded together, as though they were the same. We have among us two descriptions of pantheists: those who *deify* nature, and those who *annihilate* nature. The former aver, *no God, but nature*: the latter hold to *no nature, but God*. We regard both their doctrines as false, and, perhaps, it is not easy to determine which of them is the grosser error.

It has often, of late, been uttered, both from the pulpit and from the press, that the laws and tendencies of the world are nothing but *modes* of Divine agency; that they are God's direct acts; and, sometimes, they are declared to be God Himself. The chief question, therefore, between us and them, is this: Is there any *medium*, anything intermediate, between God and phenomena? If it be by the direct and immediate agency of God that every event of the world takes place, it is, hence, obvious, that there can be, in reality, *no intermediate agency* between God and phenomena; that every occurrence is an act of God; that there is no such agent as nature; that there is no distinction between naturalism and supernaturalism; that any one event is as much the work of God as any other. And this, surely, to all intents and purposes, is thorough-going Pantheism.

When a man makes the averment that all the (so called) laws and tendencies of nature are but *modes* of Divine action, he implicitly annihilates nature. He cannot consistently recognize any such existence; for there can be nothing either natural or supernatural. We must first have a naturalism before we can have a supernaturalism. These are corrolates, and one cannot exist without the other. It will not be pretended that a *mode* of agency is anything that can *intervene* between God and phenomena. The *mode* of an agency is nothing distinct from *that agency itself*. If the doctrine now before us, be true, it is obvious that there can be no such agent as *nature*, nor could there ever have been such an event as *creation*. For by creation, we understand *the production* of nature! And if the latter be but a chimera, so equally must be the other.

There is one doctrine, connected with the subject now before us, which has, we believe, the concurrent and universal belief of all mankind. It is the doctrine of *the natural elements*. That this doctrine is both old and universal, no one, it is presumed, will dispute or doubt. Things consist of elements: rocks consist of elements; metals, wood, water, air, earth, consist of primordial particles or elements. These elements possess certain constant and uniform attributes, which give character to all the compositions derived from them. All this is universally admitted. It is hence obvious that no doctrine of Divine agency can be true and consistent with the common sense of all mankind, which does not recognize the doctrine of the natural elements. It is, also, obvious, that in these elements are comprised all the tendencies and laws of nature. Whatever power nature possesses, exists radically in the elements of the world.—The power of fire, of water, iron, rock, steam, wind, lightning; of waves, cataracts, falling masses of earth, etc., are traceable to the properties of the natural elements. It cannot, then, be true, that such phenomena as rain, sunshine, the growth of vegetables, the ripening of fruits, the falling of leaves from the trees, are *the immediate* work of God. No phenomena of the world is of this description, if it occur through the intervention of the agency of the elements. The existence of these elements, no one doubts; and it is these elements that constitute nature itself. If the former of these be a reality, equally such must be the latter. If nature be but a phantom of the brain, then, surely, the human mind has, hitherto, done little else than first, *to dream*, and then revel in its delusions.

Will it now be alleged that the *natural elements do not consist of a substance, but are no other than modes of Divine agency*. Well, be it so. Yet we have nevertheless, such things as *creation* and *nature*. We have always *something* between God and the phenomena of the world; nature—as *real*, permanent and unchangeable, as it is universally believed to be.

The hypothesis, however, that the elements themselves, are not *substantial*, but *modes* of Divine agency, is no other than an assumption, destitute of proof. The abettors of this theory can no more demonstrate it to be *true* than we can demonstrate it to be *false*. Their reasoning and language, on this head, are often inconsistent. They say, for instance, that matter is *inert and powerless*; that Divine agency gives it all its force. But why talk about *matter* at all? Why recognise its *existence*, if the elements consist of Divine agency alone! Whence came this dead matter? When you aver that the elements of nature are only *modes* of Divine agency, you have exploded the doctrine of matter; you have virtually said that matter is not necessary to the existence of the elements, why then believe that it exists at all? And if you do not believe that it exists, why talk of it, and assert its inertia and uselessness!

The plain fact is, that you cannot rid yourself of the conception that matter *does* exist, with all the inherent properties which are indicated by the phenomena of the world. The common sense and common opinion of mankind have decided, not only that there are elements, but also that they are *substantial*; that there was such a work as *creation*: that the Creator and his creation are things entirely *distinct*; that there is an intermediate agency between God and the various phenomena of the world; that this intermedium is nature; that nature is something 'fearfully and wonderfully made.' And why should we not believe that Nature is competent to the production of all existent phenomena, obvious miracles only excepted? There are many who think and speak of nature as a great machine, *and God tends it*; as a great musical instrument, *and God plays upon it*. They conceive that the results would not be so good as they are without this Divine *tending and playing*. But why not believe that the machine and the instrument are made *so perfect*, that the one works of itself without being *tended-played upon?* Let it be remembered that just so much as we ascribe to the Divine work of *intervention*, we detract from the Divine work of *construction*. It is not really *honoring* God, but it is actually *depreciating* his great and incomparable work of creation.

Every man conceives at least of *himself*, as being something distinct from God. And if we are distinct from God, then surely *nature* must be so; and equally so for we are part and parcel of nature itself. What do we *gain* by confounding actual and acknowledged distinctions! By mutilating or annihilating nature and substituting God in the place of it! Do we make phenomena any better; or render any stronger the foundation of religious faith? Not at all. 'The foundation remains equally sure.' Let us then, in both thought and word, regard God as occupying his own incomparable place; as being *the source* of all power, wisdom and excellence; and, while we do this, regard nature as the stupendous creature of God, existing distinct from God, yet dependent upon him, and producing the varied and innumerable phenomena of the world.

S. F.

Amesbury, Oct. 19.

For the Register.

WHAT SHALL BE DONE?

MESSRS. EDITORS,—I read with much interest an article in the Register of the 9th inst., addressed 'To all Liberal Christians without Church or Minister.'

It suggested to me a somewhat different case.

In the town of ——— in this state, the Unitarians had for many years attended the services of the other denominations, with the exception of an occasional Sunday. This they were contented to do so long as the ministers were men of liberal minds.

But a change came. Party lines were more strictly drawn, and men were established there from whose instuctions in public or private they felt that little benefit could be derived. They then determined to build; believing that they could do it with such aid as could readily be obtained from abroad. A neat and chaste edifice was erected at the expense of from $2500 to 3000. While it was in progress of erection, the society lost its most able supporter and valued member, by death. They were disappointed in obtaining the aid which they expected from abroad. When the house was completed, they were unable to raise more than two thirds of the cost, and were thus *compelled* to commence with a parish debt. The society is small, composed mostly of young men, farmers and mechanics. It is now two years since they began the work. They fear that they *cannot* go forward, unless they receive aid amid their difficulties. Shall they dismiss their minister? Shall their Church, yet in its freshness, be suffered to go to decay? Shall they be obliged to attend upon Churches, where it is alike useless *to protest* against the doctrine or the practice? If not, *what shall be done?*

Truly your's.

CORRESPONDENCE.

MEADVILLE, PA., Nov. 11, 1844.

MESSRS. EDITORS,—Presuming on your interest in the recently established Theological School, under the charge of Rev. R. P. Stebbins, in this place, I venture to give a short account of its present condition. The school commenced, according to previous notice, on the first of Oct. last, with five student; since, the number has increased to nine. While waiting for the Building, which was intended for the School, to undergo repairs, and which was generously provided by Mr H. I. Huidekoper, the recitations took place in the office of a friend. On the 24th ult, the Building was dedicated and called Divinity Hall. It is of brik, and was formerly used as a Presbyterian Church; the alterations have rendered it a very convenient and commodious one for its present purposes, it being divided into three rooms; one for a Chapel, capable of accommodating 150 persons; the other two rooms, to be used for recitations and the Library. The services at the Dedication were of a very interesting character, and performed by Elders Holland and Church of the Christian Denomination, and by Rev. T. W. Holland, F. Huidekoper and R. P. Stebbins. The Sermon, by Rev. R. P. Stebbins, was a very able production, on the importance of a thorough theological education to Christian ministers: from II Tim. 2, v. 'Study to show thyself approved unto God,' etc. As it does any writer, very poor justice, to give the mere *framework*, without the *finish* of his discourse, I will not attempt. It it is sufficient to say, that those who listened to it, pronounced, both its merits as a composition, and particularly the views expressed, as of a high order; they also requested a copy, to be printed. This experiment, then, is fairly begun; what is to be the result, will be known only as revealed in the future; that the prospect is good, is very evident; all the circumstances in regard to it, are favorable. I will not give any glowing description, nor prophecy great results, but rather wait for results, hoping for the blessing of God on the undertaking.

N.

P. S. One more student entered his day, making the number ten.

For the Reister.

MESSRS. EDITORS,—The accompanying slip was cut from the New York Daily Express of last Monday evening. It was originaly prepared by the subscriber for that paper; but thinking that some of your more *distant* subscribers might feel interested in perusing the brief account there given, of some of our oldest churches, I took the liberty of enclosing it to you, with the request that you will give a corner in your paper.

B. F. S.

Brooklyn, (N. Y.,) Nov. 20th, 1844.

RELIGIOUS INTELLIGENCE.

ANCIENT CHURCHES IN BOSTON AND ELSEWHERE. The oldest meeting house now standing in New England, and probably in the United States, is now the First Unitarian Church in Hingham, Mass., having been erected in 1680, 164 years ago. The first church in Plymouth, the first in Boston, and the first in Salem, which are among the oldest in New England, [illegible] been a Unitarian church for a number of years, was formerly under the pastoral care of Rev. Dr. Hopkins, the founder of the 'Hopkinsian Theology.' It is a curious fact, that the church in Geneva, (Switzerland) in which Calvin preached—who in the sixteenth century caused Sevetas, the Unitarian, to be burnt at the stake for his alleged heresies—is now used by a congregation who weekly listen to the preaching of the Unitarian Cheneviare. There are 18 Unitarian churches in Boston, including three free chapels under the care of the ministry at large. Arrangements are now in progress for the erection of another Unitarian Church in that city. The first church in Boston (Unitarian) worshipped orginally in a building with mud walls and a thatched roof; this Church was gathered in 1630—214 years ago. The second Church in Boston (Unitarian) was gathered in 1650,—the first house was erected in 1649—was burned down in 1676—rebuilt in 1677, and torn down for fuel by order of the British General Howe, in 1775. The present house was erected in 1779.

The third church in Boston (Baptist) was gathered in 1665. The fourth church ('Old South') was founded 1669. The fifth church in Boston is called Stone Chapel, formerly Kings Chapel, (Unitarian) was originally Episcopal, and was organized in 1687. In 1783 Rev. Mr. Freeman was chosen Pastor; and during his ministry various alterations were made in the Liturgy, which finally resulted in the omission of the doctrine of the Trinity, and it became a Unitarian church. They still use the altered Liturgy. The sixth church in Boston, 'Brattle Street Church,' (Unitarian) was established in 1699. Hon. Edward Everett was at one time Pastor of this church. There is a singular incident connected with the present building, which is worthy of note:—A cannon ball, said to have been fired from the British, struck this building,—the ball was preserved and was placed, half imbedded in the wall, near the spot where it struck, and still remains there, an object of interest to the curious.

The seventh church in Boston, is the 'New North' (Unitarian) and was organized in 1714. Rev. Dr. Parkman is pastor of this church. The eight church is 'the church on church green,' (Unitarian) and was first organized in 1715—the present edifice erected in 1717, is octagonal in form, and has a steeple 190 feet in height. The ninth church is the 'Federal Street Church' (Unitarian) was formerly a Presbyterian Church and was organized in 1727. The first building was *a barn converted into a meeting house*. The present edifice is a beautiful building of the Gothic style. The Rev. Dr. Channing was pastor of this church for forty years. In the building which preceded this, the State Convention sat, which adopted the Constitution of the United States in 1778. The 'Hollis Street Church' (Unitarian) was gathered 1732—the present house built in 1810 and has a steeple 196 feet in height. The Rev. John Pierpont is pastor of this church.

The above are among the oldest churches in New England probably in the United States.

It is gratifying to us to find in several of the English Journals highly favorable notices of James Russell Lowell as a poet. The following is from a critique in the London Inquirer.

Have we not lately seen, in a notable critical organ, a Jeremiad over the poets of the present day, as being destitute of this passion and stormfulness? Have we not heard it lamented that there is scarcely one of them who could rouse the people in case of emergency, to defend their country? Have we not seen them on this account quietly placed far beneath their predecessors? Of a truth, we do not need our poets to be war trumpets. We will claim for them a higher character and mission.

Though not mighty passion-stirrers, we will be content if they speak, like Nature, with quiet earnestness to the spirit—if they show us,

'the mysteries which circle under
The outward shell and skin of daily life'—

if they kindle a purer love and loftier aspiration in the soul of humanity—if in real heart-tones they declare the worth of truth—the power of goodness—if they make life and the universe more sacred and more beautiful to us—the future less dim, and heaven less distant. In a word, our plea is for the thoughtful and religious (using the word in its highest and purest sense) school of poets, which some of the most illustrious in our day adorn.

To this school belongs Mr. Lowell. Of his history we know nothing more than that he is a young man, an American, and author of the volume of poems before us, which has secured him a high reputation on the other side of the Atlantic, and now, under the auspices of the spirited and intelligent English publisher, seeks a welcome amongst us. And a cordial welcome it merits.

We have no hesitation in saying that there is enough in this volume to establish Mr. Lowell's claim to a high place, as a thoughtful and true-hearted poet. His sentiment is of the loftiest order—his imagination pure, rich, and vivid. His faults are chiefly those of style and execution. Occasional instances are no: wanting of bad taste in the selection of words and epithets—and of imperfect versification.

Many of the minor pieces are of little worth, and might well have been omitted. Indeed, the main interest of the work is concentrated in a few of the larger poems. But these are of sufficient merit to redeem a much more bulky volume than the one before us.

Mr. Lowell is one to whom the Universe has never been silent and uncommunicative. He has, with reverent love, received those

'Wondrous voices
Which to the calm and silent spirit come.'

Wisdom and beauty he has found hidden in every form around him. Hope and faith are his heart's pillars—hope for man—faith in truth, love right. A loving spirit flows from his soul into his poetry. The woes and wanderings of humanity are touched with exquisite tenderness. And still in evil the living germ of good is laid bare:—

'God doth not work as man works, but makes all
The crooked paths of ill to goodness tend.'

The first and longest poem in the volume, 'A Legend of Brittany,' is full of beauty, lavished on a repulsive subject. The story of the piece is a very old and common and mournful one, but the genius of the author has clothed it with fresh interest and beauty.'

'Many of the minor poems have much merit—but we are unable to particularize.

As to Mr. Lowell's defects, and we have noticed many, we must content ourselves with remarking generally, that they occur in the details of execution. We have neither time nor inclination to undertake the ungrateful task of cataloguing them. In conclusion, we heartily commend these poems to our readers, confident in our judgment, when we assign Mr. Lowell a place amongst the noble brotherhood of earnest, thoughtful, spiritual poets.'

The Report of the Select Committee of the Society for Propagating the Gospel among the Indians and others in North America, gives the following account of the mission of the Society at the Isle of Shoals. :—'At the Isle of Shoals, both the Mission and the School have been continued as for many years past. The Rev. Abner Hall, who commenced his ministry to that people in the spring of 1843, continued his useful labors among them until June last, when, on account of failing health, he was compelled, [illegible] tails of the condition of the people and of the fruits of his mission, of which the following extracts are a part.'

GOSPORT, ISLE OF SHOALS,
May 14, 1844.

'The state of the people here, is, in my estimation, much improved, when compared with former times. When I came here, a little more than a year ago, I found them as sheep without a shepherd, and, in much need of instruction in relation to their duties. I found, also, that they had no particular standard around which they might rally. I ventured, therefore, after consulting the most prominent among the professors, to organize a church consisting of fourteen members; seven of whom I baptized; one has since been added; two have been expelled, which leaves the present number thirteen. Our meetings have generally been interesting and well attended. Our average congregation has been about sixty. The whole number of inhabitants on all the islands is just one hundred and fifteen. I found, also, on coming here, that the cause of temperance was in a languishing state; and knowing that intemperance was the greatest curse that ever fell upon this people, I began with all my might to put the tyrant down, and after much labor succeeded in a manner, and formed a society on total abstinence principles. This society now numbers nearly sixty members, and most of them stand firm. Hence the condition of these people, through the influence of temperance, is very much improved.'

In relation to their temporal condition he adds:—

'That, at the best, they are very poor, though with the increased success of the present fishing season, compared with that of many years before, they are animated with hopes of better times.'

'In relation to the school, I may say it is making some advances. The whole number of our scholars is forty-two. Of these twenty-eight are males, and fourteen females; the ages of whom range from three years to twenty.—Our Sabbath school is quite interesting, numbering about thirty.'

And having stated the reasons peremptorily urging him to decline the request of the Committee to continue his labors on the island,—of which ill health is the chief,—Mr. Hall concludes,—

'And now, dear sir, though I must leave, it is with the best wishes and most fervent desires for the welfare of these dear people. It is right for me to say, that their manners have very much improved for this year past; and could a suitable person be procured to come and labor among them, the prospect is better for doing good here than formerly.'

It will at once be seen from these extracts from his letters, (and other evidence is not wanting,) that the Society have reason to regret their loss of the faithful labors of Mr. Hall. By the recommendation and agency of Rev. Mr. Peabody, of Portsmouth, the Rev. Mr. Plumer, a preacher of the Methodist persuasion, and one 'of approved prudence, experience, and piety,' specially recommended by the Presiding Elder of his circuit, as 'a man eminently successful in waste places and on stony ground;' and known, moreover, to Mr. Peabody, 'by his acceptance and decided usefulness in the neighborhood,' has succeeded to Mr. Hall's place, and his ministry, we trust, will be followed by some of the same healthful influences.

Through the whole of the past year, as for a large portion of the preceding, Miss Davis has continued the devoted instructress of the school; and judging from the communications received from Mr. Davis and Mr. Peabody, besides her own letters, it is believed that the pupils could not be intrusted to a more intelligent or faithful care.

The report continues.

From our Missionary on the borders of Massachusetts and Vermont, Rev. T. F. Rogers, who has been in the service of the Society for now more than fifteen years, we have received reports, characterized by his accustomed accuracy and Christian feeling. From these it appears, that besides his stated ministrations as the Pastor of Bernardston, he has labored as the Missionary of the Society eighteen weeks, viz., at Vernon, at Richmond, at Shelburne, and other places in the neighborhood destitute of a stated ministry. In some instances, when prevented by sickness from personal service, he employed the Rev. Mr. Harding, of New Salem, and the Rev. L. Wilson, as his substitutes, and divided with them part of the compensation allowed him from our Treasury.

With his labors in the pulpit, Mr. Rogers unites, as far as feeble health will permit, pastoral visitations. 'Many books,' he writes, 'has your Missionary distributed of an enlightening, sanctifying, saving tendency. Fifty volumes of that heavenly work of Henry Ware, Jun., on the Formation of the Christian Character, have I distributed to as many families. Though dead, he will speak to them words of truth, power and love, which guide to the Father's house, the destined home of all who love and follow the Lamb.'

Mr. Rogers's letters are filled with the expressions of hearty gratitude from himself and the various societies to whom he ministers, for the aid afforded by our Society; and we cannot doubt from testimony afforded, and our knowledge of the spirit in which they are rendered, that his labors are attended with signal tokens of a divine blessing.

We find the following beautiful passage in Mr. Mann's able and triumphant Reply to the 'Remarks' on his Tenth Annual Report. We quote it, not because of the charge of misrepresentation which it makes against the 'Thirty-one,' but because of the beauty and truth of the general thought it unfolds.

In my report, pp. 136-7, the subjoined passage occurs; which the 'Remarks' copy as far as the italics. The italicised portion they omit.

'Take a group of little children to a toyshop, and witness their out-bursting eagerness and delight. They need no stimulus of badges or prizes to arrest or sustain their attention; they need no quickening of their faculties by rod or ferule. To the exclusion of food and sleep, they will push their inquiries, until shape, color, quality, use, substance both external and internal of the objects, are exhausted; and each child will want the show-man wholly to himself. *But in all the boundless variety and beauty of nature's works; in that profusion and prodigality of charms with which the Creator has adorned and enriched every part of his creation; in the delights of affection; in the extatic joys of benevolence; in the absorbing interest which an unsophisticated conscience instinctively takes in all questions of right and wrong;—in all these, is there not as much to challenge and command the attention of a little child, as in the curiosities of a toyshop?*'

After quoting that portion of the above extract, not printed in italics, and omitting the rest, the 'Remarks' proceed thus:

'This may be quite pretty while the novelty lasts. But how can each child have the show-man wholly to himself? Indeed, it would not be strange, considering the peculiarities of children, even those of a large growth, if each one should want the prettiest *toy* to himself. We should pity the hapless wight, whose office it might be to decide the momentuous question of preference between them, especially if they had

Not a perversion of my language or meaning, in any part of the 'Remarks,' has given me such painful emotions as this. Here is proof of an intellectual and moral incapacity to appreciate what it was my design to set forth. I imagined the scene in the toyshop merely to illustrate the curiosity which God has so benevolently implanted in the nature of a child; and then, without any express words of comparison or transition,—for I never conceived that any rational being could fail to understand my meaning,—I referred to that exuberance and prodigality of beauties and excellences, of glories and delights, with which the Great Creator has compacted the universe. So boundless, so exhaustless, are the marvels and wonders of the material and the spiritual worlds, that the longest life and the severest application of the greatest mind are insufficient for the exploration of a single realm in the vast and varied domains of nature. The greatest men who have ever sought to enter this many-mansioned temple of God, have felt, after a life of labor, that they were dying on its threshold. After weighing the planets, as in a balance, and marshalling the hosts of heaven in their order, did not Newton say, that as yet, he had only been gathering a few pebbles upon the shore of that ocean of knowledge, whose depths and whose expanse were still unknown? 'We walk amidst wonders,' says Sir John Herschell; and I may add, that every wonder is fitted to excite devotion in our hearts, and to give us the delight of a new-born joy. Amidst riches that are unfathomable and unsearchable, we have the ever-present proofs of an Infinite Author. These were the resources, to which I pointed the teacher, as the means of arresting the attention, of delighting the curiosity, of forming, refining and elevating the character of children. But, say the Thirty-one, 'this may be quite pretty while the novelty lasts.' And have they, then, exhausted the 'novelties' of a universe, planned by Almighty wisdom, built by Almighty power, adorned and beautified by Almighty goodness! Is there nothing left,—no unsounded depth, no unscalded height, no unexplored distance, in this amplitude, across which an angel's wing could never sweep? Can no new turn of the kaleidoscope, whose object-glass points to the magnificent realms of nature, bring no new combination of wonders to view! And let me add, that He who created the soul, and created the system in which it is placed, has made the joy of acquisition, where knowledge is rightly presented, as great to the child, as it is to the philosopher. Yet we are asked what is to be done, when the 'novelty' is gone? From what barrenness did,—not this idea, but this negation of all ideas,—come!

But again, the Thirty-one ask, with an air of triumph; 'How can each child have the show-man wholly to himself?' And again, they say; 'It would not be strange—' if each one should want the prettiest *toy* to himself.' Then I say, let the teacher be a show-man to one and all; and let one and all have the prettiest *toy* to himself. For, such is the infinitely multiplicable power of truth, that *all*,—thousands, millions, the whole race,—can share its bounties as easily as one. Suppose the 'prettiest *toy*' to be, the geometric architecture of bees, the final cause of the expansion of freezing water, the velocity of electric currents, the equal gravitation of a feather and of lead, the untwisting of a seven-colored thread of light, or the apparent aberration of fixed stars;—cannot the teacher give it to five hundred as easily as to one? Enter what department of material or spiritual nature you please,—the land, the sea, the heavens;—take the marvellous adaptations of the human frame; the laws, habits, instincts, of birds, beasts, fishes;—take sound, motion, color; the treasures of literature; the revelations of science; the history of man, the pathos of his sufferings, the nobleness of his virtues;—go where you will, stand where you will, and just stretch out your hand, and open your eye, if you have an eye, and lo! you are encompassed with the witnesses of Almighty power and love. Some glorious fact, truth, event, principle, rises up to claim your admiration; and this fact, truth, event, principle, can be multiplied by the number of minds that can learn it, and thus be made the indefeasible property of each. In the munificence and profusion of God's works, these things were never made to be monopolized by one. They are the common inheritance of every rational soul; and it is the teacher's commission to see that each child succeeds to his patrimony of grand and noble thoughts; and unless the teacher does this, he is not worthy the sacred name of teacher, but is a hireling.

Suppose,—to carry on the similitude,—the 'prettiest *toy* should be the history of Joseph, or the integrity of Aristides, or the fidelity of Regulus, or the generosity of Sir Philip Sydney, or the god-like magnanimity of Sir Henry Vane, or the divinely religious justice of Roger Williams; and cannot the teacher stamp the record of their virtues upon the minds of classes as readily as of individuals? Yes, by one flash of light from the sun of truth in his own mind, he can Daguerrotype it upon the minds of all, as easily as upon one. This is the way that each one of a group of children can have the 'show-man' wholly to himself, and the 'prettiest *toy*' to himself; and can only feel it and know it to be his own; but can rejoice also that others possess the same.

A VISIT TO THE PUBLIC INSTITUTIONS.

It may not be uninteresting to the citizens of Columbus, to learn how a stranger is impressed in examining the State and County Institutions situated in the capital city of Ohio. To a person accustomed to visits of investigation, it requires no long time to ascertain whether an establishment is well or ill conducted, and whether good order, good-discipline, a just economy, and neatness that crowning excellence, are preserved and exacted; and perhaps nothing is sooner detected than the presence or absence of that benignant influence which is shed around and abroad by the exercise of the christian law of kindness. 'Whatsoever things ye would that men should do to you, do ye even so to them," is a precept which should be carefully recollected by all persons, but especially by those who are invested with authority to govern and control.

Franklin County JAIL, occupies the basement of the Court-House, which is a handsome and substantial edifice. The department appropriated for the detention of petty offenders, and felons, is excellently built; the cells, constructed of large blocks of stone, closed with strong iron doors, are of ample dimensions and well ventilated; and, together with the area, are exceedingly neat and suitably furnished. There is no jail in the northern States to compare with it in these respects. But a serious objection exists here, common to almost every county-prison in the United States, viz; the indiscriminate association of offenders: the being without employment, and not disposed to improvement, exert maturally the worst influences. This evil is greatly increased where men and women are under imprisonment at the same time, and if any means can be devised for placing the latter in some other portion of the building, it would be a wise measure. The keeper of the Jail performs his duty, and all the supplies are amply sufficient. At present, there are but four prisoners, and one of these is partially insane.

The County ALMS-HOUSE is conveniently situated, but not constructed with reference to such classification of its inmates as seems necessary in Institutions of this class—where, usually, it is by no means easy to secure good order and good moral conduct. The judicious plan of [illegible] ed, and checks the increase of pauperism by keeping alive in some degree, that self respect and independence which always receives its death blow in a poor-house. But these establishments are absolutely necessary for many, who, by bodily infirmity and various chronic diseases, are incapable both of labor and of much self-care; and hence it becomes the *duty of those officers*, who act for the tax-paying citizens of the county, to be *assured* that they appoint to the management of Alms-Houses, persons of kind dispositions *industrious*, *neat*, and *temperate* habits, and of tact and capacity to exercise control with firmness, yet without severity, and to maintain a watchful care which shall never admit abuses or neglects. Money enough is usually expended in these institutions for procuring all needed comforts—but good judgment is not always exercised in the choice of the head officers; nor is there a sufficiently frequent inspection. Stated visits diligently prepared for, should not satisfy Directors that *their* duty is accomplished. I regret I cannot say that the Alms-House at Columbus compares well with many others, but its defects can in some important respects be remedied; and I cannot but believe it no more than a reasonable expectation, that situated near a city somewhat *widely* known for the benevolent spirit of its inhabitants, as well as the centre of so many liberally sustained State charities, that the County Alms-House will receive a larger share of attention than it does at present. Want of neatness and order are apparant and prominent defects. The apartments or cells for the Insane, it is hoped, will be needed but a short time longer; these cells are much better built, and of larger size than are often seen for this class of alms-house inmates; they are perhaps six feet by nine, contain a bed, and are ventilated by a window strongly grated, of good size, having opposite a barred door.

The situation of these rooms is most unfortunately chosen, opening as they do upon an apartment where large fires are kept for carrying forward the household work—and at once subjecting the occupant to excessive heat, and to improper exposures at times when the violence of the paroxysms prevent self-care and control. The cells appeared to have been recently white-washed; but the air was impure from want of that special daily care, requisite for patients rendered helpless from the double infirmity of bodily disease and mental disability. An epilepic patient, more comfortable than usul, and a man at once deaf, dumb, blind, and insane, most excited commiseration. At present there are but few more than twenty inmates in the Franklin County Alms-House. In winter the numbers are larger.

The State PENITENTIARY deserves a fuller notice than I have leisure at this time to give. It is evidently in a prosperous condition as regards its financial concerns; it is under excellent and *mild* discipline; the officers appear to be humane men, and seem to exercise no authority with undue severity; in fact, the infringement of discipline alone makes it apparent that authority exists to be exercised. The prison in architectural construction, is somewhat deficient, like most others; the cells are decidedly too small, and are not ventilated. The prisoners are, however, in excellent health, no disease prevails; there are a few invalids in the Hospital, but in general, one would remark the health of the place as quite unusual for so large a prison. The food is of excellent quality. In conversing with the prisoners, the expression was universal of respect and good-will towards the Warden, whose kindness disposes them to obedience, and whose good counsels are received with much advantage. The aspect of the officers was creditable to those who chose and established them in the prison. A religious teacher attends here:—at first his labors were rendered gratuitously; latterly a pittance is allowed, so wholly inadequate as a compensation for important services rendered, that I feel unwilling to name the sum. The prison has a *right* to a chaplain, who shall be well paid for his services, and whose *whole* time shall be devoted to instructing the prisoners. It is no:

creditable that this has so long been delayed, especially as the pecuniary condition of the prison is such as to authorize it, if this were not the absolute *duty* of the State in any circumstances There are few female prisoners; their rooms were neat, and I found them employed with their needles; but a State prison is not a proper place for women, *except a matron* is appointed to superintend, and to maintain order and some kind of regulation over their conduct and conversation. The care of the insane here, as in other prisons, is a very serious inconvenience to the officers, since the discipline which applies to the Penitentiary, cannot be applied to this class of irresponsible prisoners.

Of the State Institutions, seen to great disadvantage, it being the season of vacation, were the Asylums for the BLIND, and the DEAF and DUMB. These edifices are built plainly, and substantially, and with great good judgment for *use* and *comfort, not for show*. At no distant time I should think additions necessary for lodgings-rooms, and indeed at present such would be a great accommodation. These beneficent establishments are well-deserving the continued fostering care of the State; and they have already earned a reputation which reflects high praise upon their guardians and teachers, and which both claims and sanctions the continued liberal support of the liberal State, which has been so ready to provide for the suffering classes of her citizens and children.

Of the Ohio Asylum for the INSANE, I must here speak briefly, and I fear I shall do but imperfect justice to this most admirable and well-conducted Institution. Humanity never put forth a more urgent claim, than when pleading for the establishment of this Asylum. Ohio did nobly and well, in its first foundation; and now, extending its benefits by providing for the large class of incurables which crowd jails and alms houses, she is completing a holy work, honoring herself in this distinguished liberality, and blest and honored by all who know to what deplorable conditions the Insane are reduced, when wanting the appropriate care their peculiar disease requires. The best ordered Alms house furnishes no suitable accommodations or efficient care for the insane; it is fruitless to look for it in private families, "for there it cannot be secured:—it is only in *well governed*, well and vigilantly controled, Asylums, that the Insane can find appropriate and skilful treatment: How great the blessing to those who are the recipients of this care, none can fully appreciate, who have not looked upon scenes of suffering and distress produced by the want of it. If any doubt that the late additional appropriation for enlarging the Asylum to receive a class of incurable patients, was called for, they ought to be informed of that of which they cannot, with such impressions, but be ignorant, that the most *appalling* forms of suffering and degradation at this hour exist in this State, calling for speediest remedy and relief. Men and women in states of complete nudity, subject to the lowest forms of degrading exposure, irritated and aggravated by extremes of neglect, these all are found even now in Ohio, and cases are not specially here adduced, only because the Asylum in progress of completion, will soon be open to receive these afflicted, helpless beings; and *then* if not taken advantage of by those who so imperfectly discharge their duty, in the care of those who can no longer care for themselves, *then* I repeat, it will be time enough neither to withhold detailed cases, nor the names of persons who forgot what is due to the suffering, and due to themselves.

A visitor admitted to the State Asylum for the Insane, will probably first remark the exact neatness and order which distinguishes every ward and each apartment. The floors, the walls, the beds, the apparel of the patients, and the patients themselves, all give evidence of a uniform care on the part of the attendants, and of fidelity and right-judging government on the part of the Superintendent.

Every department of this Institution is well conducted—whether the halls, the cooking-department, or the Laundry. Ample supplies of excellent water afford the means of cleanliness, and promote health; the food is of excellent quality, and well prepared. The wide, long halls, on either side of which range the lodging-rooms, afford space for exercise, and the ventillation throughout is complete. Some of the patients will be found in the women's wing, variously employed. Knitting, sewing, devising some sort of fancy work, or engaged in amusing games or reading; perhaps cultivating flowers, or cherishing a pet bird; at times walking abroad, or being conveyed in a carriage. Again you will find them assisting in the washing and ironing rooms, also making and mending, and with ready zeal proffering their services to the attendants in the dining-rooms, or rendering help to the nurses in watching an invalid, or cheering one more than usually depressed and desponding. Industry is not limited to the woman's department. The men may be found cultivating the garden, trimming the flower-borders, grading the grounds, reading, writing, assisting the attendants in various avocations, and one especially, chooses to govern the cows, skilfully managing the restiff and keeping the whole yard in complete control. Again, others may be seen carrying wood and water, and happy in being treated with consideration, and regarded as important in the daily management of 'home affairs.' The general health of the patients appears to be good, no acute diseases are prevailing. Some say on seeing these patients so tranquil, so happy, and so usefully occupied —'Of what use to keep them at the Asylum'? The *use* can be shown by investigating as I have done, the forlorn condition of the returned incurables in Alms-houses. Under a skillful treatment, they are comfortable—without it, they relapse into the most pitiable conditions.—I remarked that Dr. Awl was welcomed by his patients as a friend and brother; they approached him with affectionate confidence, and were sure of receiving a kindly word or pleasant remark suited to their respective states of mind. I also noticed that he was prompt to fulfil any promise, and careful to permit as little delay in affording a suitable gratification as circumstances would permit. The Institution is fortunate in the excellence of its officers, and those employed to carry forward the general work of the establishment. The patients manifest attachment to their attendants, as well as to the physicians; and here, if any where, one may continually rejoice in 'good accomplished.'

One feature of this Asylum I must not pass over in this very cursory description, viz. the devotional exercises, to which all, who are well enough, gather, in one of the large parlors, early in the evening. From forty to fifty are usually present, and it is touching and delightful to see the increasing company, as the prayer-bell rings, issuing from their several halls and gathering into one band, to unite their devotions and join in thanksgivings to the Father of Mercies, for blessings received and benefits enjoyed. A chapter is read by the Superintendent, a hymn sung, in which most join, and a prayer offered; then in the same quiet orderly manner, they retire to their respective halls.

Neither this Institution, nor those who labor in it, governed by its benevolent and skillful Superintendent, need any praise from a passing stranger. Their works praise them; and thousands of grateful beings bless them, through benefits directly conferred on themselves, or on their friends. And memory will indeed be dull, when the Benefactor of the Insane in Ohio—the devoted and disinterested man who toiled for the good of those who were suffering, the advocate and friend of those who were friendless, of both the Blind and the Insane, is forgotten;—rather shall be said, *non immemor tanti beneficii*.

Columbus, August 20th 1844. D. L. DIX.

[Ohio State Journal.

FATHER MATHEW INVOLVED IN DIFFICULTIES. A public subscription has been commenced for the relief of Father Mathew, the apostle of temperance, who, by his liberality in support of the cause, has involved himself in great and ruinous pecuniary difficulties. Lord Cloncurry has contributed 50*l*. It appears, from a paragraph in the Cork Examiner, that the Rev. Mr. Mathew has actually been arrested for debt. His debts are said to amount to 5,000*l*. The money now collecting will speedily exceed this sum, and leave the philanthropic friar something in hand.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 30, 1844.

TENDENCIES OF LIBERAL CHRITIANITY.

The writer in the New Englander, having considered Unitarian views of creeds, their opposition to them, as one of 'the principles and modes of thinking peculiar to liberal Christians' which by 'an obvious tendency,' lead to the results to which Mr. Parker has attained, passes 'to another feature of liberal Christianity, in its view of the nature of religion. What is piety? Who is a religious man?' After making some general observations upon this point, and insisting upon the great principle, which Unitarians have insisted upon constantly and strongly, and which they have done as much certainly as any other denomination to bring into practical recognition, viz., that 'the religious and the moral cannot be disconnected—they are never apart and they cannot be opposed—it is one great principle which makes the religious to be moral and the moral to be religious', he proceeds to lay it down as another 'great defect of the liberal school, that *their religion is not moral, and their morality is not religious*.' He says this 'is a defect in their principles—their theory. We do not say that when they describe a religious man, they do not represent him as governed by the law of duty,—nor again, that when they conceive of him as under the law of duty, they do not make him religious. But we do say, that when they reason about religion and morality, they fail in the points asserted,'—i. e., if there is any meaning in the words, any point in the logic, they separate them; they reason about religion, as if it were not moral, and about morality, as if it were not religious. When they '*describe*' a religious man, they make him moral, they represent him as governed by the law of duty. And when they '*conceive*' of a moral man, one under the law of duty, they make him religious—filled with love and reverence toward God. But when they 'reason' upon these points, they fail; they separate religion and morality; and yet the writer speaks respectfully of those, who, it what he says of them be true, and they do '*describe*', and '*conceive*', and yet '*reason*' as he says they do, have exhibited a measure of folly, have approximated to a degree of stupidity, which would seem to place them beyond the limits even of *Christian* respect. The writer says, 'we can imagine the serene smile which would play across the classic features of some of our Cambridge friends at so strange a charge.' But surely to insinuate to a man, even in the gentlest terms, that you have 'written him down an ass' must suffuse his countenance with something more than a 'serene smile'; and there is certainly something pretty nearly equivalent to such an insinuation, in the four pages which the writer in the New Englander devotes to the consideration of this 'strange charge', that with Unitarians 'religion is not moral and morality is not religious.' They '*describe*' them as united, they '*conceive*' of them as united, but they '*reason*' about them as separate and distinct.

But how does the writer prove this 'strange charge!' Does he appeal to chapter and verse? Does he sustain it from the writings of Unitarian authors! Does he give his readers quotations from any book or books approved among liberal Christians' This would have been the most natural, direct and satisfactory mode of proof. One single quotation from any writer, showing the fact, exhibiting the manner in which, liberal Christians 'describe' and 'conceive' of religion and morality in one way, and 'reason' about them in another, would have been more conclusive than four pages of reiterated assertion. But there is nothing of this. There is not a single quotation from any Unitarian author. The writer does not favor his readers with a single specimen of this curious mode of 'describing' and 'conceiving' and 'reasoning' of morality and religion. He makes a series of gratuitous assumptions, and points out, with considerable force, distinctions, which are perfectly obvious, and which liberal Christians have made as prominent and insisted upon as strongly, as any uninspired Orthodox writer from the days of St. Paul until now. In speaking of this 'strange charge,' he says,—'we believe it strictly and strongly true. Religion in their veiw is a sentiment. Man is by nature religious. He has aspirations that connect him with the Deity,—that are ethereal and divine. These capacities to feel religious obligation, and to exercise religious emotion, which make him a being capable of religion, they (liberal Christians) *take as indications that he is a religious being, in the sense of fulfilling these capacities, so as to secure the favor of God*.' That part of this sentence, which we have printed in italics, we deny. It is a false, gratuitous and unjustifiable assumption on the part of the writer, which he does not attempt to prove, and which he cannot sustain. We challenge him to produce any passage from any Unitarian writer, which, fairly construed in its connexion, can be made even to countenance or suggest this idea, much less to insist upon and enforce it. Unitarians may be in error as to some points in their theology, (though we hardly think they are,) but they are not such 'babes in Christ,' such dolts in moral science, as to confound and identify *power* and *performance*, the capacity to feel religious obligation with the fulfilment of this capacity, the meeting of this obligation. To say that they do thus confound and identify them is a libel, no less upon their understanding and common sense, than upon their Christian character. They have never done it. In their controversies with their Orthodox brethren on the nature of man, touching the question of his total depravity, moral inability, entire alienation of heart from God, liberal Christians have had occasion to dwell upon and strongly urge the fact, that man has by nature, and in his nature, 'the capacity to feel religious obligation and exercise religious emotion;' and to insist that all men, even the most wicked and profligate, did sometimes feel this obligation and exercise this emotion. The writer in the New Englander admits this;—admits that 'all men have their better moments,' that 'all men have a sense of religion which must show itself out in some mode of worship, or form of religious observance,' that 'all men have their seasons of relenting, in which they will acknowledge the evil of which they are guilty;' that 'all men have some moments for prayer, even though prayer and blasphemies roll in quick succession from their tongues.' This is all for which liberal Christians have contended in regard to the nature of man, this capacity to feel and meet the obligations of religion,—a capacity which proves that he is not totally depraved, utterly incapable of loving God and cultivating goodness, save through the operation of irresistible grace upon his heart. They may have claimed that there was something valuable, and something acceptable even in these evanescent emotions, these transient and hasty impulses to virtue; but they have never in any of their writings given the remotest hint, that they considered these sufficient, such a fulfilment of religious obligation as would 'secure the favor of God.' On the contrary they have insisted strongly on their *insufficiency*, the inadequacy of this vague, flashing, fluting religion of the emotions, and have urged the necessity of a high and holy principle of duty as 'the habit of the soul,' 'a supreme, a hearty reverence for the will of God as the reigning principle of its entire being.' We might quote from any Unitarian writer of eminence various passages in proof of this; we must content ourselves, however, with the following passages from a sermon entitled 'the religion of principle and the religion of the affections'—by Rev. Henry Ware Jr. D. D., a writer, whose name and fame in the denomination show that his views meet with general accordance among liberal Christians.

'In surveying the characters of men, we discern two classes, into which they may be easily divided; the first, of those who adopt a fixt rule of living, to which they resolutely adhere, independently of their feelings; the second, of those who obey their feelings, and go according to their inclination, without a fixt rule. The former live by their deliberate judgment; the latter by their predominant affections.'

* * * * *

'I would speak, therefore, at the present time, of the Religious Principle, and the Religious Affections. I would show wherein they are distinguished, how far they may exist alone, how they may be combined, and in what mode and to what extent they are capable of cultivation. These are topics in which all are concerned, for all have reason and all have passions, mixed together in great variety of natural combination, and requiring to be controlled and directed. Some of us need to inquire whether it be right to remain satisfied with only a formal judgment on the side of religion; some of us need to ascertain whether our earnestness of feeling should not be tempered with a little more steadfastness of principle; and all of us should be glad to attain, if we can, that happy union of principle and of fervor, which constitutes the perfection of a moral character.

Let us, first of all, define these terms, and considered wherein they are distinguished.

By Religious Principle, we understand the subjection of the mind to the authority of God and the fixed rule of right. He is a man of religious principle, who acts from a settled regard to the right of God over him, and a resolute purpose to keep his commandments. You may rely upon his always doing right, because he adheres to the unchangeable rule of the divine law.

By the Religious Affections, we understand the engagement of the feelings upon God and religious subjects, so that a man is deeply and sensibly affected by them. His thought of God is attended with emotion. His heart beats more briskly and tears start into his eyes, as he reflects on his greatness and love, and applies to himself his messages and promises. He does not merely believe—he has joy and peace in believing. He does not merely obey—he finds pleasure in obeying. And in the various exercises of a devout and contemplative mind, he is sometimes lifted to rapture, and sometimes soothed to a happy and quiet serenity.

We easily understand, then, the difference between these two religious characteristics of man. And it is evident, from this description of them, that each may exist independently of the other. The religious principle may be strong and commanding in a man who experiences no emotion on the subjects of his faith. He may serve God and keep his commandments, and yet never have his feelings greatly engaged. Just as one may be a good citizen, and obey the laws of the land, without a particle of affection for the law-givers, or of interest in the questions of government.'

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'On the other hand, it is equally plain, that the religious affections may exist alone, without the religious principle. A man may have strong feelings, easily excited, readily raised to transport, or gushing in tears, and yet possess no settled sense of duty—no established purpose of right. These are those whose nerves are lightly strung, and which respond, like some stringed instrument, to every changing breath that stirs them. A little joy elates them,—a little grief depresses them; every thing new throws them into a transport of surprise, and, with a kind of amiable enthusiasm, they are in rapture and despair a hundred times a day. Let a person of this excitable temperament become interested in religion; it will excite him strongly, vehemently, perhaps terribly. Its wonders and beauties, its affecting histories, its elevating doctrines, its gracious promises, its alarming threats,—he must contemplate them with emotions unutterable. The awful features of the divine character, and the terrors of the Lord, will shake him with dread. The amiable attribute of his mercy, and the kind revelations of his grace, will dissolve him in gratitude and love. He will adore, and tremble, and rejoice, and fear, and upon every topic of his religion exercise an intensity of feeling, to which the greater calmness of others may seem comparative indifference. And yet, meantime, he may not have firmness enough to obey God's commandments, and refrain from sin. He may have very loose notions of actual duty—very feeble adherence to practical principle. His religion may lie exclusively in his feelings; and the temptations of the world may have such power over those feelings, as sometimes to enlist them in the engagements of unlawful pleasure. Like those mentioned by our Savior in the text, he may cry, 'Lord, Lord,' with fervent enthusiasm, and wonder that others do not the same, and yet not do the will of his Father in heaven.' * * * * *

'We thus see, that both the religious affections and the religious principle may exist separately, but that it never ought to be permitted; that the truest safety and happiness are to be found only in uniting them together, and in giving to each an equal share of cultivation. We proceed to remark, in the next place, that both are capable of cultivation; and this because they are founded in human nature, and are consequently not supernatural, either in their origin or their growth.

The religious principle, for instance, is founded in the natural sense of right and wrong, which makes part of the human constitution, and is called in scripture 'the law of God written on the heart.' It is capable, therefore, of direction, cultivation and improvement. By watchfulness and pains a man may render it more powerful, more sensitive, and more operative. He may increase his sensibility to the divine authority, and his anxiety to do God's will.'

* * * * *

'A similar course of remark may be pursued respecting the religious affections. These likewise are founded in nature, and susceptible of cultivation. They are not new faculties, implanted by religion; they have always existed in the soul. Love, fear, hope, gratitude, joy, peace, are all natural affections. When they are directed to God, and engaged upon religious objects, then they become religious affections. We have the power of thus directing and engaging them; and when we do so, we cultivate the religious affections. When a thoughtless and irreligious man becomes interested in the concerns of duty and eternity, it is not that the new affections, strictly speaking, are introduced to his soul, or new powers implanted in his constitution; but that they take a new direction, and are engaged upon new objects: which, indeed, is in some cases so great a change, that the very heart seems to be new, and has well been called so. Since nothing can well be more different, than the feelings of a man devoted to sense and sin, and of the same man devoted to heaven and goodness:—than the love of sensual pleasur, dishonest dealing, brutish enjoyments, malious pursuits, on the one hand—and the love of God, of purity, of benevolent action, and piritual contemplation, on the other. Yet it is the same soul which is capable of each. It is only th different application of its powers.'

We are aware that these quotations are long, but we could not make them shorter, and yet quote to an purpose. Were we to consult the tracts of the American Unitarian Association, and our various volumes of sermons, we might fill our papr with quotations to a similar effect. The viewshere presented are common among liberal Christians, and the distinction here insisted upo is often and strongly urged by them. And yet says the writer in the New Englander, 'the distinction between the religious sentiments, as instinctive, natural, and involuntary, and the same emotons, when controlled by duty, and so made virtuous and moral, is not asserted as it should be b liberal Christians. Many do not seem to insit on the existence of any feeling, certainly no on any *strong* feeling toward God, as a token of religion; * more, however, are satisfied if there be emotion, and forsooth because nature will flash out a little from amid her embers that another the divine, therefore man's nature is religion. * Hence if a man now and then showssome tokens of his higher nature, he is religios, for do you not see, he has religious feeling. If he respects religion, the charitable construction is that he serves his God, and if his better morals are oft recurring, though with no powerful influence upon his life, the religious element is largely developed.'

Nov this is not a just and fair representation of the views respecting the religious life and character commonly entertained among liberal Christans. We do not say that the writer is guilty of intentional misrepresentation and injustice, but we may say that the author of an elaborate aticle on the characteristics and tendencies of liberal Christianity, should have been sufficiently acquainted with his subject to perceive that liberal Christians do not confound religious capacity with religious performance, instinctive and impulsive religious emotions with those emotion made permanent and habitual, by an established and commanding principle of love and reverence toward God; and perceiving this, he shoud have been honest enough to admit it; he should have rejoiced in the fact.

We had hoped to finish our remarks on the proposition, that with liberal Christians, 'religion is not moral, and morality not religious', in this paper, but our limits compel us to stop here fo the present.

TRIBUTE OF THE IRISH UNITARIANS TO THE REV. DR. MONTGOMERY.

This distinguished and eminent advocate of Unitarian Christianity, in the north of Ireland, was enertained on the 9th ult., at a public dinner at Dromore, given by the friends of religious liberty in commemmoration of the passage of the Dissenters' Chapels Bill. Dr. Montgomery had taken a most active and efficient part in urging upon the British Government the adoption of that measure, which justice demanded, which religious liberty claimed, and which all the untiring and unscrupulous efforts of bigotry could not successfully resist. The triumphant result of legislation on that Bill has given our brethren in Great Britain new heart and hope, it has widely disseminated an interest in their views, and has inspired them to repair and rebuild the Chapels, and to increase the endowments which are now securely in their possession. It is to the faithful labors of such men as Dr. Montgomery, who stood in the van and led the enterprise, that the success of this vitally important measure is to be attributed. His reward is found in the result, which has secured to his brethren a triumph which we, on this side of the water, cannot adequately appreciate. The tribute of respect, which is usually paid to such services in Great Britain, is the honor of being the guest of a dinner party at which speeches are made complimentary to him, and an opportunity is afforded him of publicly declaring, amid the warm and friendly feelings and the festivities of the hour, his own services, or interest, or wishes. On the occasion to which we refer, after a most deserved compliment had been paid to him, Dr. Montgomery favored a large and respectable company with a most instructive speech. After returning his thanks for the compliment of the occasion, he gave a brief review of the History of the Presbyterians (Unitarians) in Ireland, traced their Scottish origin, stated that for more than a century their predecessors owned no creed or standard but the Bible, though they may have been Trinitarians or Calvinists, and maintained that they had always been Christian freemen, the advocates of the largest religious liberty. In the year 1705, the Presbyterians of Ireland nominally submitted to the Westminster confession, but with impatience and an ill grace. Several of the ministers never subscribed, and seven years afterwards the Presbytery of Antrim seceded. The members of the General Synod, who had subscribed, were by no means of one mind, but for purposes of conciliation, a subterfuge, like that which our own Andover and New Haven men have found, in subscribing *for substance* of doctrine, was adopted in the "Pacific Act," a law authorising subscription *with an explanation*! Dr. Montgomery says that on these terms he could subscribe the Koran. Thus the *name* of subscription became a mockery, as its *reality* always had been. In 1784 an earnest Calvinist lamenting this hypocrisy, procured the passage of an act requiring subscription in its *full force*. But in the next year the resolution was modified, and subscription was declared to be continued in its *usual force*, i. e., no force at all. After tracing the history down through a liberal plan of more sincere union, which was disturbed by Calvinistic zealots, and an interval of peace, which was again broken by the act of uniformity of Charles II., Dr. Montgomery referred to the Lady Hewley case. We quote the following paragraphs from the speech:

"Now, in the year 1704, a *Lady Hewley*, of York, being a Presbyterian, left considerable property for 'the support of poor and godly ministers of Christ's Holy Gospel,' and appointed her own relatives and others to be trustees, with authority to name their own colleagues and successors. In a very short time, all the trustees avowed Unitarian opinions, but they were too honest to act upon exclusive principles, or to say that none were 'Ministers of Christ's Gospel' who did not adopt their views of theology. Consequently, whilst they so nursed and improved the fund that it eventually produced £3,000 a year, they gave £2,400, or *five-sixths* of the whole annual income, to Trinitarians. But did this honorable, this glorious impartiality, secure the approbation of the Orthodox? No; they yearned to grasp the *whole fund*, and finding an attorney who discovered that *Unitarianism* was proscribed by law in 1704, they applied to the Court of Chancery, some years ago, and all the Unitarian trustees were dismissed. The Court, however, has not yet determined who are to supply their places; so that £30,000 of the fund has gone to attorneys and lawyers, and, for many years, no poor and godly minister has received one farthing! But how did this affair involve *us*? Why, thus:—until the Act of George the 1st, passed in 1719, was repealed in the year 1817 (i.e., for the space of ninety-eight years,) the preaching of Unitarianism was prohibited by law; and although Unitarianism *was* preached, and although Unitarians built and endowed places of worship, yet, whilst the penal statute was in force, all houses then erected were *presumed* by law to be for lawful purposes—and, consequently, for Trinitarian worship! But you may ask, is it possible that any men, professing to be Christians, could take advantage of an obsolete penal law to plunder their brethren? Happily, during upwards of a century, no men were found base enough so to act; nor, indeed, until nearly twenty years after the Act was repealed. But, Sir, we live in *evangelical times*, when men are not ashamed to commit any violation of decency and justice in the name of religion! Under the operation of the old law, and under the pretext of vindicating the honor and truth of the God of Justice, the people of Clough and Killinchy have been driven from their meeting-houses, at a loss and cost of £3,000.—'The General Fund,' in Dublin, of £900 a year, has been wrested from the Trustees appointed by its founders—the Congregations of Eustace-street and Strand-street, with their large funds, were on the very brink of ruin; yes, and even the portion of the widow and the orphan has been infamously assailed!

For a long time I confess I did not, I could not, believe that these miserable men would attack the Remonstrants, with whom they had entered into solemn and Christian compact, and, consequently, my own congregation have expended, during the last few years, at least £600 in valuable improvements. When repeatedly reminded of our danger, I laughed it to scorn, for I remembered that even the rudest chieftain of the American forests would not violate his truce, when he had smoked with an *enemy* the *calumet*, or 'pipe of peace;' and it was impossible for me to believe that the leaders and guides of a Christian Church would violate a solemn engagement, voluntarily, and of their own motion, entered into with their former *brethren and friends*! Experience, however, has taught me a different lesson. Instead of finding a type in the wild savages of the West, a more appropriate one has appeared in the East, where Akbar Khan induced our countrymen and fellow subjects to surrender their arms, and leave Cabool under the pledge of his protection, and redeemed his pledge by falling upon a defenceless multitude, and leaving the bones of 13,000 victims to whiten the plains and passes of Affghanistan!

Sir, the conduct of the Synod eventually removed the veil from our eyes, and we proceeded in January, 1843, to Dublin, and laid our case before the Irish Government. On that occasion we were followed by our opponents, who put in a counter statement. Well knowing their powers of face and invention—being myself little skilled in taking long shots, and still less 'in drawing the long bow'—and having always found it the best way to bring a slippery enemy to close quarters, I challenged Dr. Cooke to meet me before Lord Eliot, that in each other's presence we should state our respective pleas. Did he meet me! Of course he did not: he was particularly engaged! He thought, with Falstaff, 'that the better part of valor was discretion;' he would not submit his dross to the test of truth, and, consequently, he fled the field."

The triumphant result, of which Dr. Montgomery proceeds at length to detail the arduous and wearisome stages, is known to our readers. We join in the tribute of thanks to the honored and faithful man, who for sixty-five years has discharged his many laborious services with an unswerving fidelity, and has neither been soured by malign opposition, nor spoiled by the flatteries of esteem.

REASONS FOR DISCONTINUING THE MISSION TO GREECE.

In the Annual Report of 'the American Board of Commissioners for Foreign Missions' recently published—a document containing much interesting information, carefully gathered—we find a letter from Dr. Jonas King, the Society's Missionary at Athens, exhibiting his view of the obstacles in the way of a successful mission among the Greeks. Dr. King has been a resident at Athens since 1831; and his communication bears full evidence of the intelligence and sound judgment, as well as Christian zeal with which he has labored in the missionary service of Greece, and of his skill in availing himself of the opportunities, which his position afforded, of obtaining a correct knowledge of the condition and dispositions of the people.

It is in reply to inquiries made by the Prudential Committee of the Board, who had previously found reasons to distrust the success of any Protestant mission to the Greeks, that Dr. King writes. The question is 'what are the obstacles lying in the way of success'? And the answers are,

'1. There is an obstacle connected with the state of the country. The Greeks in free Greece wish to remain united with those scattered throughout the Turkish Empire, till they regain the capital which was taken from them by the Turks; and as religion is the principal cord that now binds them, they fear to touch it, even though persuaded that some things need correction.

'2. There is an obstacle also of another nature, connected with the mind and natural character of the Greek. He is high minded, what they often say of themselves, *υπερήφανος*—*proud*, and cannot bear the idea, that strangers should teach them, what their fathers taught to others, and received from the apostles themselves.

'3. An obstacle is found also in their great and general antipathy to strangers. This antipathy they manifest, not only to those of other nations and langnages, but to those of their *own* nation and their own language from Constantinople, Epirus, and other places; even to those who have, for many years, been united with them, and fought in their battles for liberty.—Now I consider this antipathy to strangers, as natural in a people suffering from strangers, and having in fact been governed by strangers for nearly twenty-two centuries—Romans, Venetians, Turks, Bavarians—none of whom perhaps ever sought their good to any great degree either spiritual or temporal! 'Surely oppression maketh a wise man mad;' and if the greeks, in trying to throw off the yoke, that has so long galled them, show a little madness and autipathy to strangers, I cannot wonder. I mention it only as an obstacle that exists in our way.

'4. The Greeks in the time of Homer were called, *πολύτροποι* which may mean *crafty, subtle, ingenious;* and this quality has so long been employed by them, while under the Turkish yoke especially, in concealing their real sentiments to avoid acts of tyranny, that many of them seem not to have that idea of the beauty and of the sacredness of truth, which is to be found in so many of our own nation, even of those who are by no means considered as pious. The priests and bishops would consider it perfectly justifiable, and even a duty, on many occasions, to lie. Such a spirit seems to me to be very unfavorable to the reception of the truths of the gospel.

'6. Under the Mussulman yoke, the Greek was taught from his childhood to regard every iota of his religion as most sacred; to suffer the greatest tortures and death itself, rather than renounce it; and he considers no disgrace, perhaps, in the eyes of his people, so great, as to change his religion. The common people think, probably, that to correct errors which have gradually crept into the church, is the same as to change their religion, and renounce the Savior.

'7. In order to keep the people in their religion, expedients have been resorted to, which, when a Greek discovers the fallacy of them, tend to lead him into infidelity. For instance, the holy fire at Jerusalem, the weeping of images, the cures and miracles of various kinds which they are said to perform. Now when a Greek becomes enlightened, as to these things, and finds that he has been deceived in what he considered most sacred, he is inclined to reject all religion, and to consider the whole of Christianity as a trick and deception of the priesthood; and that the priest, in the exercise of the functions of his office, has no higher aim, than the merchant or the pettifogger, whose object is to get a living!

'8. The common Greek has many excellent views of his duty in a moral point of view, and is ready to confess that he is a transgressor; but at the same time he believes, that if he keep the fasts ordained by the church, (that is, abstaining from certain kinds of food, as meat, eggs, &c.,) makes his confession to the priests, is sprinkled with holy water, and partakes of the Lord's supper at least once a year, his past accounts are settled, his sins forgiven, and he is ready to open a new account of debt and credit with his Lord! With such a view, it is difficult to make him feel his entire wretchedness, his lost estate, and the certainty of condemnation, if he does not quit his sins.

'9. And when made to see that they are under the just condemnation of God's holy law, they have so many saints to run to, that they think some one will be found kind enough to take their part, plead their cause, and so save them from vengeance. And especially do they hope that the tender heart of the Virgin Mother will interpose and use her maternal influence, if not authority, to save those, who have trusted in her and shown her reverence by embracing her likeness, or lighting a candle before her image! She has practically (whatever they may say to the contrary) taken the place of the Divinity in their view, (I speak of the common people,) and she is oftener called upon in time of distress, than any other being! With such views you can easily conceive how difficult it is to press home to their hearts the truths of the gospel, and make them feel that there is aalvation in no other except through Christ, who is called 'Jesus,' because 'he shall *save* his people from their *sins*.'

'10. The almost entire disregard, at Athens, of the Lord's day, as a day to be consecrated to God. This desecration has, in part, been brought in by strangers, during the last ten years. Buying and selling are now, on that day, common; public auctions are held in the streets and squares of the city; coffee houses are crowded; and there are sports of various kinds, hunting, horse-racing, paying and receiving visits of ceremony, settling accounts with workmen and day-laborers, political elections, lessons given in painting and mathematics, parties of pleasure, &c. &c.; so that this, of all the days in the week, with the exception of an hour or two at church in the morning, seems most devoted, not to God, but to the world.

'11. The fear of losing some worldly emolument, of sacrificing some private interest, in consequence of embracing the truth in its simplicity, and giving up what many of them are already convinced is error.

'I might mention many other things, such as circulars, containing terrible anathemas, sent out from the 'Great Church' at Constantinople; private instructions of the Synod at Athens; the circulation of pamphlets, warning the people against the missionaries; public attacks against some of them in the newspapers, as has already been mentioned. But I have said sufficient on this branch of the subject. And I have no doubt that you will feel, as I do, that there are many and great obstacles in our way, as missionaries to this people.'

Dr. King adds, on another subject:—

'You ask whether the Episcopal church, as such, has any peculiar advantages in laboring for the revival of religion among the Greeks.?

'1. This question was discussed by the lamented Pliny Fisk and me some twenty years ago; and after the lapse of such a period, spent for the most part among the Greeks, where Episcopalians [illegible] have been laboring, I must in sincerity confirm the opinion that we had then, and give a decided answer in the *negative*. The fact is, that the Greeks consider the Archbishop of Canterbury as much of a heretic, as they do any Congregationalist from New England; nor would they receive him into their communion, unless he were re baptized.

'2. The great subject of discussion for so many ages, between the Greek and Roman Catholic church, about the procession of the Holy Spirit from the Father, as the Greeks assert, or from the Father and the Son, as the Roman Catholics believe, is enough to separate them forever from the Episcopal church, which agrees, on this point, with the church of Rome. The congregationalists are bound by no creed; and I for myself, and I presume that most of my missionary brethren of the Congregational church, believe as the Greeks do on this point, because such is the language of Scripture.

'3. The Greeks as a nation, are decidedly opposed to titles, and to that spirit of despotism which is so common in old monarchial states, and which is there cherished and fostered so extensively in the church.

'4. The most of them are already weary of their long services, and should they ever change they would probably wish for something less prolix than the English service. Their own service which they now have, if purified from the prayers to the saints, would be far more beautiful than the English Let any unprejudiced man, who knows Greek and English, read the *burial* service, for instance, and he would not hesitate a moment in saying that the Greek is far more beautiful and impressive. The Greeks ridicule the idea of their ever receiving the English Prayer Book. I have heard some of them say, 'our own is quite tedious enough.'

'5. When the Episcopalians tell them that they agree with them in keeping lent, in having feast-days for the saints, in baptismal regeneration, prayers to Azriel, the sign of the cross, long robes and bishops, they consider it often as a bait held out to catch them, a kind of deception, which tends to lower them in some degree in their estimation; whereas a Congregationalist goes to them in the simplicity of the gospel, and they at least give him credit for sincerity.

'6. The Greeks have also a very strong antipathy to *kneeling* in prayer, as the Roman Catholics and the Episcopalians do. They usually stand, as the greater part of the Congregationalists do in New England, and the Protestant churches in France and Switzerland. The Greeks kneel *once a year* on a certain occasion. But to kneel in their usual service, they consider as almost a sign of heresy. In fact the first Nicene council commands, that on Sundays Christians should pray standing.

'I must say also, that I think the simplicity of our service takes with a Greek much more than the service of the church of England; and that it is better adapted to missionary labors in all the oriental churches than any other, but especially the Greek church. It is David with his sling and stone, and not the helmet of brass and coat of mail, which Saul first put on him, and which David, having essayed, rejected.

'The Baptist missionaries have the disadvantage of wishing to re-baptize those who have already been immersed.'

SCHOOL BOOKS.

A Second Edition of Russell's American Elocutionist, has recently been published by Jenks and Palmer. This work has now an established reputation, as the best book for its purpose to be found in the language. They, who are in search of the best helps in the art of reading and speaking, ought not to be without it. A new school book, 'The American Common School Recorder and Speaker' prepared by John Goldsbury and Wm. Russell, has been published by Charles Tappan—which, from the brief examination we have been able to give it, is altogether superior to any work of the kind now in use in our schools.

LETTER OF SOME AMERICAN UNITARIAN MINISTERS ON SLAVERY.

The London Inquirer of November 2, acknowledges the receipt of the following Letter, and insorts it without note or comment, promising to give, in its next paper, the names of the 130 ministers who have signed it, and also a Letter, written, by the Committee, to Rev. Dr. Hutton. As the Letter from our brethren thus made public in England, has never been published here, we now give it a place in our columns.

COPY OF A LETTER

Adopted at a Meeting held in Berry Street Vestry, April 11, 1844, to be offered for signature to the Unitarian clergy of the United States, and sent, with the names of those who sign it, addressed as follows:

To the Unitarian Ministers of Great Britain and Ireland, who signed an Address to 'their Ministerial Brethren of the Unitarian Churches in the United States of North America,' dated Dec. 1, 1843.

REVEREND AND DEAR BRETHREN,

We have received your letter relating to Slavery, a subject of deep and fearful interest to us all. In our political relations, it is threatening to upheave the very foundations of our government, while it draws its dark line through the land, and painfully divides the members of a great and otherwise united people, on a point touching the dearest interests of man.

In its moral and religious bearings, we cannot look upon it without feeling sick at heart. It is a curse pressing every year more heavily upon society; and as we believe in the righteous retributions of heaven, so we verily believe that, unless we do all that we can to purge it away, it must bring upon us the sorest calamities that in the providence of God can fall upon a nation. So far there is no difference of feeling or opinion among us. We all believe that there is something for us to do. But how shall we act?—Slavery, in its more extended influences and relations, is so woven into our whole social organization, that the question is one not only of solemn interest, but of great difficulty, requiring of us the most earnest and prayerful thought. And as we must answer to a higher tribunal than that of man, so must we be faithful, each to his own convictions.

As it respects any direct political action for the abolition of slavery, except in the District of Columbia and the Territories not yet admitted as Independent States, it may not be known to you that the citizens of the free States have no more right to interfere than the citizens of Great Britain. As a political body, each separate State has the entire control of this matter within itself, and is exceedingly jealous of any interference from without.

In addition, therefore, to what we can do for a correct public sentiment in the free States, our only appeal is to the consciences and hearts of our brethren whose misfortune it has been to inherit, by whose guilt it will be, if, without strong and earnest struggles they consent to uphold, an institution which, from the dreadful wrong it inflicts on master and slave, must be unblessed of God and a curse to man.

We ask for ourselves, and we ask for them, the counsel and sympathy of all Christian men; and we trust that the wise and holy efforts of all will second our efforts and our prayers, that Slavery may no longer stain our national character and threaten the ruin of our Republic.—Our faith is strong, and while we see cause for penitence and sorrowful forebodings, we have also a bright assurance that if we are true, He who maketh the wrath of man to praise Him, will in his own good time point out to us a way of deliverance.

With sincere regard,

Your brethren in the faith and hopes of the Gospel of Christ.

A true copy—Attest,

SAMUEL MAY, Secretary of the Meeting.

ORDINATION AT KINGSTON, MASS.

Am

A WARNING TO DR. CHEEVER.

We have been looking for some time to find, in one or another of the Roman Catholic papers, a notice of the bold and free remarks contained in the Letters of Rev. Dr. Cheever, who is now travelling in Italy. Some of these letters we have copied, and our readers have had an opportunity to peruse them, and to learn from them what efforts Protestants are making to break the iniquitous thraldom of Roman Catholic oppression in Italy. In reference to one of his recent Letters, the Roman Catholic newspaper of New York, the 'Freemen's Journal,' which is the organ of Bishop Hughes, makes some very significant remarks, showing how irritated the Romanists are, when the work of conversion, which they freely pursue here, is undertaken in a place where they have control. The Catholic Journal says, 'We would warn Dr. Cheever not to proclaim himself an Ally (of the Italian Society) in or about the 'metropolis of the great spiritual despotism,' as he may chance to make some acquaintance with a police swarming in every quarter, or with the pointed ends of Austrian bayonets.' Let our readers mark well this threat, and then consider that neither the will nor the means are wanting in Italy to fulfil it; and that, too, under the cover of pretended *civil*, but, in fact, of real *ecclesiastical* laws. Let the Pope or his minions dare to harm a hair of the head of an American citizen, for the exercise of his religious liberties, and he may find our cannon thundering around his tottering throne sooner than he would be prepared for them.

For the Register.

SUNDAY SCHOOL REPORT.

FIFTH. MANUALS AND TEXT BOOKS.

No new manuals have been introduced into any of the Schools the present season. In respect to the need of any new ones, our Dublin correspondent remarks, 'We are not prepared to say decidedly, that any new ones are needed. The old ones yet seem to answer the purpose of Sunday School instruction, as at present conducted. We do not think they should be entirely rejected. Evils may ensue from too exclusive dependence upon them, but when properly used, we believe them to be advantageous. Parents find them serviceable at home, and teachers are able, by their means, to excite greater efforts in their pupils. Without some manuals, the preparation of pupils for the exercises of the School would be indefinite and uncertain. There would, in most cases, be less of that self-effort which is found to be so great a help to the teachers in awakening interest.'— The writer from Fitzwilliam says, 'No new manuals need be introduced. My individual opinion is that the Bible should be the only text book. The writer from Keene says, 'Perhaps there are, or might be, better manuals than those we now use; but we are not yet convinced that manuals are not as necessary to a Sunday School as teachers. If the Bible only is used, that becomes a manual. The spirit of the Bible ought to be the presiding genius of every Sunday School. But this great, pure fountain may be turned into diverse pipes and smaller fountains and jets, and thus brought home more nearly to the wants of all, than if all dipped into the same well. A good manual is a necessary help to many teachers and pupils, and we are by no means prepared to recommend their utter exclusion.'

The Superintendent at Peterboro' says, 'The manuals used in our School are of essential service; they could not be dispensed with, without great injury to the School. The Bible might be used for a text book, profitably, by some teachers, but there are few sufficiently acquainted with the Scriptures to make their lessons interesting and profitable. Perhaps a more systematic course of instruction might be adopted by a new series of manuals, but we are not disposed to abandon those we have, until something better is offered.'

Our Wilton correspondent writes thus:— 'Should Rev. Mr. Allen continue his series on the Old Testament, I think no others would be required; at present, there is a deficiency in this respect. The history of the Jews, and the language, age and character of the Prophets, might profitably be studied by the advanced classes in our Sunday Schools. Allen's Questions on Genesis were very interesting to a class in our School, and a continuation of the Questions through the historical books of the Old Testament would do much toward making this part of the Bible better understood than it now is. Such question-books suggest inquiries, which would not occur except to the mind of the biblical student, and without them, I fear the teachers would feel as much at a loss as the mariner without his charts.'

There seems to be some difference of opinion in regard to the use of manuals, among our correspondents, as there is among the friends of Sunday Schools. If we could have a full supply of teachers, having such qualifications as we could wish, doubtless, there could be no better text book put into their hands than the Bible, but when we consider the imperfect qualifications of many that must be employed as teachers, we think the time has not yet come when the Bible *alone* can most profitably be used as a text book. It is well, however, that the experiment should be tried, as it is only by experiment that this or any other theory can be properly tested.

SIXTH. SYSTEMATIC INSTRUCTION.

It is a subject worthy of consideration, whether the instruction, as generally given in the Sunday School is sufficiently systematic, in giving a regular and thorough course of instruction. Our Dublin correspondent writes, 'We are of opinion that more systematic instruction is desirable, but there are great difficulties in the way of having a series of manuals adapted to the condition of different schools. Teachers should strive to be more systematic with the manuals already in use. If the subjects of Sunday School instruction are arranged systematically in the teacher's own mind, he will be able to observe more method in his exercises, from time to time, and will succeed, at last, in establishing in the minds of his pupils, a connected view of Christian truth.'

The writer from Keene says, 'It would gratify our love of order and completeness, if there were more system in our instruction, both in the pulpit and the school. But there is not, perhaps, that rigid, scientific dependence of part upon part, and leading of one stage of knowledge to the next, which renders it necessary for us to strive particularly after a systematic development of Christian truth. That God is good, that God is love, may fall upon the soul with a regenerating power, when all systems of theology, and sciences of teaching have knocked in vain at the door of the human heart. Still, we do not condemn order and adaptation, and succession, as milk for babes, and strong meat for men. Such, in some measure, we already have, as a Catechism and Hymns for the very young, Allen's Questions, and Wayland's Science, for older classes, in an ascending series, and ending with the Scriptures alone for the Bible class.'

The writer from Walpole says, 'I much approve of some regular plan of instruction.— But teachers of the finest mental cultivation, the nicest moral perceptions, and with ready sympathies, are required, to perform well the work of the Sunday School. Such can hardly be secured. Therefore, the Sunday School must, till they can be, be but a good instrument poorly handled. Such teachers could adapt their instruction to the wants and capacities of the child. But such are rare; therefore, perhaps, it would be well to have a series of manuals adapted to each other, giving regular courses of instruction.'

The writer from Wilton says,—'So far as text books are concerned, I am of opinion, that except in reference to the Old Testament, there is enough of system. With the Worcester Catechism, Allen's Questions, and Scripture Truths, a little work on Dogmatic Theology, published at Cambridge a few years since, we have enough to prepare the mind for the right understanding of the Scriptures, and for their spiritual culture which, the Sunday School is designed to forward. That these books are regularly studied in their appropriate order, may well be questioned. It certainly is desirable that the children should be conducted through a well defined course of instruction: perhaps be promoted from one teacher to another, the same teacher always instructing from the same Text Book.' A recent writer in the Christian Register says, 'A want of system is perhaps the great defect in our Sunday Schools. They do not carry the pupil through a well arranged, well digested course of religious instruction. Our Sunday School instruction ought to embrace a thorough religious education, beginning with the simplest truths of the Catechism, and carrying the pupil on through the whole theory and practice of religion,—the history of the Bible, the evidences of Christianity, the truths and arguments of natural religion, the elements of moral philosophy and Christian ethics. This systematic instruction is not a distinctive, pervading feature of our Sunday Schools. The great difficulty in the way is the want of proper books and manuals. There are good books, but no good *series* of books, well adapted to each other and embracing in logical arrangement all that ought to be taught in our Sunday Schools. We believe that our Sunday Schools might be made much more efficient instruments, both for the diffusion of truth, and the promotion of Christian righteousness and piety, could a thorough, well arranged system of instruction be introduced, through a series of manuals adapted to aid and direct those teachers, who have not leisure or ability to form such a system for themselves.'

NEW PUBLICATIONS.

Domestic Worship. By W. H. Furness, Pastor of the First Congregational Unitarian Church in Philadelphia. Third Edition. Boston; William Crosby, 1844.

This new Edition of a devotional work already extensively known, and by many persons much approved, is in all respects equal to the former editions, but is much cheaper in price. It is handsomely printed on fair paper, with large open type, and thus will be all the more acceptable to persons of feeble sight. It contains an Introduction on the subject of Prayer, fifteen Prayers for Morning, and the same number for Evening Worship through the Week; Three for the Morning and three for the Evening, and two forms of Social Service, for Sunday; Prayers for various Domestic and Public Occasions, and a few beautiful Hymns.

William Crosby has likewise just published, 'I Will Be a Gentleman," a Book for Boys, by Mrs. Tuthill, a pretty little Book, with two plates, and divided into twenty-two chapters, with very attractive titles.

Littell's Living Age, No. 29, for this week, is published by T. H. Carter & Co., with a most rich selection from the Foreign Papers and Reviews. This reprint of miscellaneous articles from abroad is, for punctuality, value, and cheapness, the perfection of the periodical press.

For the Register.

OBITUARIES.

DEA. JACOB WHITNEY.

Died in Stow, October 20th Dea. Jacob Whitney, in the eighty-sixth year of his age. He was a devout and sincere Christian, one, whom the morning and evening found in close communion with his Maker. He strove to maintain at all times a conscience void of offence toward both God and man. For more than half a century, he was a member of the Unitarian Church; during which time he manifested in his life, the faith he had professed with his lips, and to the last it was as an anchor to his soul, sure and steadfast reaching within the vail. For more than a quarter of a century he was one of the officiating deacons of the above church; but with his venerable pastor and brother deacons, he has now been gathered to his fathers, 'like a shock of corn fully ripe,' and we doubt not their spirits already mingle in worlds of more than mortal bliss.

'Our fathers, where are they,
With all they called their own?
Their joys and griefs, and hopes and cares,
And wealth and honor gone.

God of our fathers! hear;
Thou everlasting friend!
While we, as on life's utmost verge,
Our souls to thee commend.

Of all the pious dead
May we the footsteps trace,
'Till with them in the land of light,
We dwell before thy face.'

W. H. K.

HON. JONAS KENDALL.

In Leominster, Oct. 22, Hon. Jonas Kendall, aged 87. When a fellow being descends to the tomb, who has closed a long life of useful labors, adorned by virtues and examples worthy of remembrance and imitation, the event should not be allowed to pass unnoticed. The late Mr. Kendall may be justly classed among our eminent citizens, having filled a large and useful space in public and private life, and discharged all the duties which devolved upon manner worthy of the parent, the patriot, and the Christian. He was a native of Leominster, and entered upon life under the disadvantage of very limited mental cultivation; but his taste for reading and acquirement soon stored his mind with useful knowledge, and obviated the defects of early education. Indeed, in this particular, his life was an example worthy of imitation; for, amid the cares and labors of active business, his attainments in philosophy and mathematics placed him among the accomplished scholars of the day. The estimation in which his many good qualities were held, is sufficiently attested by the fact, that he often served the town in public stations, was thirteen years a member of the different branches of the Legislature of the Commonwealth, and represented the North District of this county in the Congress of the United States from 1819 to 1821. While serving in that capacity, he espoused and maintained the great doctrine of protecting American labor, which has since so greatly agitated the country.

Mr. Kendall's life is an example of what may be accomplished by one having the endowment of good common sense, coupled with industrious persevering habits, and sustained by a prudent, just, and honorable course, resting for its basis upon sound, well-defined principles. From humble beginnings, he became, in the strictest sense of the term, the fabricator of his own fortune, rising from step to step as he acquired wisdom and experience, till he filled, with honor to himself, and usefulness to the public, some of the highest places in the gift of his fellow citizens. When we add to these high qualities the shining virtues which adorned his character as a Christian, we find concentrated in him those moral, mental, and religious traits, which constitute the excellence of the true New Englander, and give to our social condition a homogeneous character, and to our population a unity of purpose unknown elsewhere.

It is not in the public life of Mr. Kendall, honorable as it was, which deserves most consideration—for the influence of his pure example in private life, his simple tastes, his serenity of mind, and social benignity was more strongly felt, and among his friends and neighbors constituted a charm of higher excellence. Horticulture was to him at all times an agreeable recreation, and the zeal with which he pursued it, strongly indicated the warm love which he felt for the great works of nature.

But the chief refuge of his leisure moments, and of old age, was his books. In them he found the solace which a thirst for knowledge craves, and the consolations which render the gradual descent of declining years easy and happy. He was long a member of the Christian Church—a believer in the Christian revelation, buoyed up by the hope of that future bliss, which is the reward of a life well spent. Such is a brief, but imperfect outline of the life of Jonas Kendall, who was gathered to his fathers, full of years, and has left behind him a character, which it will be profitable to contemplate. In public life he equalled the highest expectations which had been formed of his intelligence, wisdom, and patriotism;—in private life, his amiable serenity of disposition, his various acquirements, his purity of character, the fidelity with which he discharged the duties of a husband, a parent, a neighbor and citizen, all combine to give a mild lustre to his name, which will not soon fade from the remembrance of those who knew him. [Worcester Spy.

***We are glad to learn that Mr. Hiram Withington, late of the Theological School at Cambridge, has received and accepted an unanimous call to become the Pastor of the Unitarian Society in Leominster.

Growth of London. We are apt to imagine here in the United States that the growth of our towns and cities greatly surpasses in rapidity and extent, those of any part of the old world. Some facts about London would seem to contradict this notion.

It is stated, for instance, in a recent report to the Government, that "in little more than 12 years, 1200 new streets have been added to London, which is at the rate of 100 streets a year."

These 1200 new streets "contain 48,000 houses, most of them built on a large and commodious scale and in a style of superior comfort." With all this wonderful increase, it is said, "that the demand for houses instead of diminishing, continues to increase, and that while in many towns of the interior, the number of unoccupied houses is augmenting, scarcely is a new street in London, finished, before almost every house in it is fully occupied"

One great reason assigned for the rapid growth of London, is the extraordinary facility, economy and dispatch with which people are now transported over Railroads terminating there.— Owing to this cause it is estimated that the daily influx of individuals is five times greater than it was fifteen years ago.

London is now about forty miles in circumference and numbers more than two millions of inhabitants.

Descendants of Patrick Henry. Patrick Henry, of Virginia, had a daughter married to Robert Campbell, a brother of the English poet. She still survives, and is said to possess a singular gift of eloquence. Another of Mr. Henry's daughters, Mrs. Fontain, was reputed to possess a natural eloquence not unlike her father's. The same faculty shone out singularly, too, in the youngest of the orator's sisters, Elizabeth, the wife of Gen. Campbell's the hero of King's mountain. From the only child that survived, borne by the lady to Gen. Campbell, is sprung the Hon. William Campbell Preston, of South Carolina.

Later from Mexico. The New Orleans Picayune of the 17th instant, contains news from the city of Mexico as late as the 2d instant. The most important intelligence is the refusal of the Chamber of Deputies to vote the loan required by the Mexican Executive for carrying on the campaign against Texas.

Those best informed in Mexican affairs think a revolution inevitable—many that the train is already laid, and that the explosion will be heard immediately.

James H. Hall, Esq., the agent to recommend the route for a railroad botween Portland and Montreal, returned on Friday last, and informs the Argus that no serious difficulties presented themselves, and that he found every thing as favorable as he expected. He is preparing his report.

Gloucester Fisheries. A correspondent of the Gloucester Telegraph states that there are belonging to and arrived at that port 130 fishing schooners, with an aggregate tonnage of about 6500 tons, and that they are manned with from eight to nine hundred men.

Three men were at the Polls in the town of Newbury, at the recent election, who voted for Gen. Washington when he was chosen President. They were Benjamin Colman, aged 93, Silas Little, aged 91, and Aaron Rogers, aged 89.

The governor and council have appointed Monday, Dec. 23, for another trial for the choice of members of congress in the 2d, 4th, 5th, and 9th districts.

WATER IN BOSTON.

The Daily Advertiser gives an abstract of the Report of the three Commissioners appointed by the City Council on the subject of the best mode and probable expense of introducing water from Long Pond in Framingham.—The Commissioners were Patrick T. Jackson, Nathan Hale, and James F. Baldwin.

The Commissioners assume that by the time of the completion of the works, Boston will probably contain 125,000 inhabitants, and that provision should be made for the wants of double that amount of population, or 250,000 inhabitants. An average of 28 1-2 wine gallons daily to each inhabitant is estimated to be a sufficient supply for all purposes. This, for the supply of a quarter of a million of inhabitants, will be equivalent to 7,125,000 gallons, or 950,000 cubic feet of water per day, requiring a perpetual current, equal to eleven cubic feet a second.

Long Pond can be relied on for affording a constant discharge of not less than 12 feet a second, or with an ample allowance for waste by leakage or absorption, for delivering in the city a regular current equal to 11 feet a second. It is proposed that a reservoir, sufficient to contain a day's supply, shall be established on Corey's Hill in Brookline, four miles from Boston State House, and that the water shall be conveyed from Long Pond to this reservoir, a distance of sixteen miles, by an aqueduct to be formed of brick, laid in hydraulic cement, of an oval form, six feet and four inches in height, and five in width in the interior, the lower section to be semicircular and broader than the upper— the brick work to be eight inches in thickness, and every part of the aqueduct to be covered with earth, to the depth of four feet, to protect it from the effects of frost. At the proposed elevation the water may be carried to the first floors of every house in the city, and over the roofs of those in far the greater part of the city.

The estimate of cost, made by the Commissioners, is $2,118,535. According to this estimate, the cost of the three portions of the work will be as follows, viz: for conveying the water,

From Long Pond, 16 miles, to Corey's Hill,	$749,191
From Corey's Hill to reservoirs in Boston including land and water rights,	503,903
Distribution in the city, including reservoirs,	672,767

Longevity. There is now living at Leaken, upon the estate of Fowlis, in the parish of Kilteurn, Rosshire, a cottar of the name of Donald Ross, who is above 105 years of age. He has always been of temperate habits and good conduct, and is still in possession of his faculties, and able to walk about. He is a native of the parish of Lochbroom, and has resided in Kilteurn, near to the foot of the huge mountain of Ben Wyvis, for the last half century, during which period he is not known to have been once unwell. He has a son and a daughter with him. The latter is a cripple. They occupy a small croft of land, which enables them to keep a cow and a horse. The cow supplies them with milk, and the horse carries home their peats. These constitute their entire means of living; and thus the old man, although cheerful and contented, wants many things which would tend to render his latter days more comfortable. Age and poverty are an ill matched pair; and should this notice fall under the eye of persons disposed to supply those wants to any extent, we shall be happy to take charge of contributions for so humane a purpose, and transmit them to their destination. The climate of the locality of Ross's residence must be peculiarly healthy. We find, in the statistical account of Kiltearn, written by Dr. Robertson, the parish minister in 1791, the following well-attested instances of longevity:—"About the year 1706 Katherine Mackenzie died at Fowlis, in the 117th year of her age. In 1782, Mr. John Brown, factor of Fowlis, died in his 107th year In 1775, Kenneth Munro died in his 100th year; and Mrs. Munro, his wife, died soon afterwards in her 88th year. The only instance we shall add is an heritor of the parish, who had been a member of the last Scotch, and of the first British Parliament; he died about 30 years ago in his 94th year; and within these few years, a sister and daughter of the same gentleman died here, who were very little short of the same age." [Inverness Courier.

American Imports. The farmers in the cheese manufacturing districts are in a state of the greatest alarm at the recent immensely increased importation of American produce, but more particularly of that staple. The hay sent hither during the last season was not of that prime quality to command an extensive and profitable sale, though at one period there was a great scarcity of the article in consequence of the long drought, which was, however, corrected by a plentiful aftermath. The park would be well received in England, if the English mode of cutting and packing were adopted. But in cheese, with an improved method of churning and making, an immense deal may be done. It has already superseded nearly all the quantities of that article formerly imported from Holland, and the efforts of the American population engaged in its production, should now be directed to a competition with Cheshire—the seat of England's finest samples of the article. The land-owners and farmers of that and the adjacent counties have taken the alarm, and met to discuss the subject; but they are satisfied that there is not the slightest chance of their getting any additional duty imposed on American produce by the government, and their only hope of excluding it from the British market, is on the score of its inferiority, and in the circumstance that the factors have already began to complain of its quality. We should recommend that more time should be taken in the manufacture of cheese in America, that a greater pressure should be applied to it, that they should be made of greater depth and less breadth than at present, that they should be packed in casks, separated by thin greased boards, and that the factors should be allowed 120 lbs. to the cwt., the Cheshire manufacturers being about to give only 112 lbs.—[Willmer's (Liverpool) News Letter.

Important Discovery. The attention of the iron masters has been attracted to a process of considerable importance lately produced into their manufacture. The application of electricity, to supercede several of the expensive processes, has, it is stated, been tried in the Welsh and Derbyshire furnaces, with satisfactory results. It appears that the costly fuel and labor required for the purification of the ore from sulphur, and phosphorus, and subtle elements, create its high market value, and these being all electro-negative, have induced the new process, whereby the impure stream of metal, after flowing from the blast, is in its moment of consolidation, subjected to a powerful voltaic battery, which so disengages the impure components that in the process of puddling, they are readily extracted. The London blacksmiths, it is stated, have tested this iron after a single rebeating, and pronounce it the best metal in market. By the same process an experiment was tried by Dr. Ure, by whom a soft rod of iron was held in contact with a moderate red heat, and that gentleman is understood to have stated that in a few hours the metal was converted into steel. Should these facts prove what they seem, they are calculated to affect most seriously this important branch of our trade. [Newcastle Adv.

The Post Office. As the principal office is soon to be removed from the Park to the building in Nassau street, and the Branch removed from the Exchange to the Park, I would advise all merchants to *give up their boxes*, particularly if they are to be charged at the rate of four dollars each, and employ the post-men, as is done in London. These men will deliver the letters at your office regularly, as soon as the principal mails are in, and save the trouble and inconvenience, as well as the *imposition* practised by taking a box.

It seems strange that four dollars per annum should be gouged out of the community on 1600 or more boxes—exceeding in amount the total receipts allowed by law for any Postmaster to receive. There is no reason in it, and if the merchants will but set their disapprobation to it, the price will be reduced to what it should be. TRUTH.

[N. Y. Jour. Com.

An American traveller, writing of Miss Jane Porter, says, "we sincerely think we never have seen a woman so beloved and so fascinating. She is the idol of many different circles of very high rank, and passes her time in yielding, month after month, to pressing invitations from the friends who love her." The same author states that Miss Porter, now more than 60 years old, is still in mourning for her first and only lover, who died when she was about twenty.

MARRIAGES.

In this city, by Rev Mr Gray, Mr Richard Nutter to Miss Lucy Merritt.

21st inst, by Rev Mr Streeter, Mr Charles G. Farnum to Miss Mary B. Bodfish.

In Dorchester, by Rev Mr Hall, Mr Hiram Withington, late of the Cambridge Theological School, to Miss Elizabeth H., daughter of Capt Wm Clapp of D.

In Abington, 13th ult, by Rev Mr Pettee, Mr Henry Clapp of Scituate, to Miss Frances Perry of A.

In Lexington, 20th inst, Mr John Davis of Boston, to Miss Mary Ann E., daughter of John Davis, Esq. of Lexington.

In Milton, 21st inst, Mr Eliphalet D. Caswell, formerly of Northwood, NH., to Miss Harriet Belcher of M.

In Albany, 20th inst, Mr James Dodds of Upper Canada, to Miss Margaret Burnet, of Taunton, Ms.

In New York, 21st inst, Mr Edward D. Russell of Nantucket, Mass, to Miss Mary Newhouse of NY.

In New York city, on Wednesday, 20th inst, by Rev Orville Dewey, Charles W. Clapp, junior editor of the Boston Evening Gazette, to Miss Mary Foster of Philadelphia.

DEATHS.

In this city, 23d inst, Sarah P., wife of Mr Simon Ruggles, 54.

On Monday morning, of consumption, Anna Matilda Lovejoy, 21.

In South Boston, Nov. 20, Susan, only daughter of Isaac Pulcifer, aged 2 years and 11 months.

18th inst, Peres Loring Esq. aged 60. 'An honest man is the noblest work of God.'

In Charlestown, 28th inst, Mr John Blaisdell, 26.

In Dorchester, suddenly, Lydia, widow of the late Hon John Howe, 96.

In Lexington, 21st inst, Mr Isaac F. Page of Bedford, 39.

In Sudbury, 21st inst, Miss Eliza F. Stearns, 53, daughter of the late Rev Charles Stearns, DD. of Lincoln.

In Augusta, Me, 16th inst, Mrs Julia A., wife of Artemas Simmons of Woburn, Mass, 22.

In Winchester, NH, 19th ult, Mrs Jerusha Marsh, 102 yrs and 1 day.

In Sutton, NH., Mr Simeon Stevens, a revolutionary pensioner, about 80. Mr S. was returning home from town meeting, when it is supposed he became bewildered in the dark and was unable to find his way. Next morning he was found dead beside the road.

In Albany, 16th inst, Sarah H., wife of Elvin Taylor, and daughter of the late Stephen Hazeltine of Haverhill, Ms. 34.

In New York city, 19th inst, at the Union Theological Seminary, Mr John H. Morse of Andover Vt. 23.

In Augusta, Geo, Mr Matthew Cochran, 100, a soldier of the revolution.

At Mineral Point, Wisconsin, Oct 27th, after a short but severe illness, Andrew Barbour, 30. The deceased was the only remaining son of Joseph Barbour, Esq. of Gorham, Me., and much endeared to his friends and acquaintance by his many estimable qualities.

Oct 5, on board schr Squirrel, on the passage from St Jago to Boston, Mr George Wyman of Concord, Mass., 22.

THE CHILD'S FRIEND for December.

—CONTENTS—

We look for New Heavens and New Earth;
The Old Family Bible;
The Acorn;
The Stranger Child's Holy Christ;
St Chrysostom;
The Mother's Tale;
The Bee Hive;
Pictures;
The Cat;
The Story of Caliph Stork.

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JUVENILE WORKS.

A very large and splendid variety. n30

LITTELL'S LIVING AGE, No 29, for November 30.

—CONTENTS—

The Bible defended against the Dean of York; Horace Walpole; Bribing English Chancellors; Passages in the Life of a Radical; Sir Francis Drake; Austria and Italy; A Visit to Caracccas; Commercial Relations of England with the World; All Hallows Eve in Wales; A Welsh Story; The India Rubber Tree; Emigration and its Principles—Emigrate, Emigrate; Kohl's England and Wales; Reading Aloud; Scraps; Scraps.

This day published by T. H. CARTER & CO., 118½ Washington st. n30

THE MONTHLY RELIGIOUS MAGAZINE, for December.

—CONTENTS—

Home, a Thanksgiving Sermon, by Rev Geo Moore.
Woodland Teachings.
Prison Discipline.
Glorying in Self.
Evening Meditations.
Silence in the Sanctuary.
Private Diasus.
The Burial Place of the Dead.

Intelligence.

Ordination at Fairhaven, Mass.
Dedication at Meadville, Penn.
Father Mathew and the Temperance Reform Movement.
Divinity School at Cambridge.
Episcopal Free Church.
The Past Year.

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BOARD WANTED. A gentleman and his wife, with an infant child, wish for Board in a private family, or where there are but few boarders.

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Owing to the irregular absorption of the gums and other circumstances it frequently becomes necessary in order to supply the place of nature that the dentist should manufacture his own teeth. With this in view I have established a manufactory for that purpose, and am fully prepared to execute the most difficult cases that may come under the cognisance of a dentist. n23

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'In my opinion they are decidedly the best series with which I am acquainted. [Superintendent of Common Schools, for Dutchess Co., N. Y.

'Merit and cheapness have been sought for, and I have the gratification of stating that the following books (Child's Guide,) Merriams publishers, (Village Reader, with others,) are not only among the best in use, but generally cheaper than any books of equal contents I have been able to obtain. [Francis Dwight, Esq., the able editor of Dist. School Jour. of the State of N. York.

The Village Reader.—'One of the few compilations that pleases all the way, and that like silver grows brighter by use.' 'I have recently introduced the Child's Guide, which just fits my youngest class.'— [Xenophon Haywood, Esq., Principal of Seminary, Troy, N. Y.

Rev J. R. Boyd, before the Black River Literary and Religious Institute, Watertown, N. Y., after remarking upon the various Reading Books in use, says: 'Or as a substitute for all these, in the last place, may be safely recommended the Springfield Series, published by G. & C. Merriam, and which, all things considered, is, in my judgment, the best series that can be found, either for Common Schools or Academies.'

'Having looked through the Village Reader, for the use of Schools, with considerable care, I am happy to express my belief that it is one of the best compilations which has lately been offered to the guardians of popular education.' [Dr Humphrey, President of Amherst College.

'The best Reading Book I have ever seen.' [A. Saxe, Principal High School, Middletown, Conn.

'On motion of Mr Williams, unanimously resolved, That the 'Village Reader,' be added to the list of School Books heretofore adopted by this board.'— [City of Rochester, Board of Education, Special Meeting, Oct 7, 1841.

'Our Teachers' Association were unanimous in awarding the Child's Guide the preference over any single reading book in use for children. I have seen none that I think is equally valuable. My opinion of its value has increased with its use.' [S. R. Hall, author of 'Lectures on School-keeping,' 'Lectures for Female Teachers,' and Princ. of the Sem. for Teachers, Andover.

'This is one of those little works (Child's Guide,) of which we might speak highly with a clear conscience.' [U. S. Lit. Adv.

'The title of this work points out the object which we think should be kept in view, in forming books for children; and we have seldom seen a book so well adapted to them. [Annals of Education.

The above are a few only of many in possession of the Publishers, from similar sources.

Springfield, Mass., Nov. 1844. eop4tis n16

UNITARIAN PUBLICATIONS. Sparks' Essays and Tracts, 6 vol, 12mo, price 6,00.
Unitarian Miscellany, 6 vols 12mo, 2,50.
Christian Examiner, complete, 38 vols 8vo, 30,00.
Palfrey's Academical Lectures, 2 vols 8vo, 3,75.
Buckminster's Works, 2 vols 12mo, 2,75.
Channing's Complete Works, 6 vols 12mo, 4,50.
Palfrey's Lowell Lectures, 2 vols 8vo, 3,00.
Greenwood's Sermons of Consolation, 16mo, 75.
Peabody's Lectures on Christian Doctrine, 2d edition, 75.
Martineau's Endeavors after the Christian Life, 12mo, 75.
Sparks' Letters on Episcopacy, 12mo, 75.
Livermore's Commentary on the Gospels, 2 vols 12mo, 1,75.
Norton on the Trinity, 12mo, 90.
Norton's Genuineness of the Gospels, 3 vols 8vo, 8,00.
Livermore's Commentary on the Acts, 12mo, 87.
Noyes's Hebrew Prophets, 3 vol 12mo, 3 00.
Palfrey's Sermons, 12mo, 75.
Greenwood's Chapel Liturgy, 12mo, 5th ed., 1,12.
Last Days of the Saviour, from the German, 16mo, 62.
Noyes's Job, 12mo, 2d edition, 1,00.
Worcester's Last Thoughts on important subjects, 12mo. 62.
Human Life, or Practical Ethics from the German of De Wette, 2 vols 12mo, 2,00.
De Wette on the Old Testament, translated by Rev T. Parker, 2 vols 8vo, 4,50
Parker's Discourses, 8vo, 2,00.
Lives of Eminent Unitarians, 12mo, 1,25.
Selections from Priestley's Writings, by H. Ware, Jr., 75.
Ware on Christian Character, 18mo, 37.

The above, with all other Unitarian publications, for sale at a large discount from retail prices, when a number of books are selected. JAMES MUNROE & CO., Agents of the American Unitarian Association, No 134 Washington, opposite School st. n23

THE BOSTON SUNDAY SCHOOL HYMN BOOK. The Publisher would inform his friends and the public that the third edition of the 'Sunday School Hymn Book,' has just been issued. It will need no higher recommendation than the fact that it was prepared by Lewis G. Pray, Esq., an active agent of 'the Sunday School Society,' and recommended by the said Society, and already introduced into the following Sunday Schools.

In Boston, viz: Rev Mr Waterston's Chapel, Howard Sunday School, Rev Mr Barrett's School, West Church Sunday School, Suffolk Street Chapel School, Rev Mr Huntington's School, Bethel Sunday School, (Rev Mr Taylor's,) Hawes Place Sunday School, So. Boston; Farm School on Thompson's Island; School of the Ministry at Large, Providence; Needham Sunday School; Rev Mr Sanger's, Dover; Rev Mr Briggs, Dover; Rev Mr Osgood, Cohasset; Rev Mr Bartlett, Marblehead; Rev Mr Furness, Philadelphia; Rev Mr Eliot, St Louis, Mo.; and s

POETRY.

[For the Register.]

HYMNS ADAPTED TO MUSIC, No. 7.

FOR THE DOMESTIC FIRESIDE.

TUNE—*Broomsgrove.*

Father on high, adored, beloved,
To thee we tune our lays;
For all our pure domestic joys
Accept our filial praise.

Wisdom supreme ordained the ties,
That bind us heart to heart;
That give each hand the strength of all,
And mutual ease impart.

Parent, and child, and sister dear,
And brother kind and true,
Combined in purpose all, create
And bring a heaven to view.

Silver and gold may not be theirs,
Nor much of earthly fame;
But wealth more lasting far than gold,
While angels know their name.

Sun, moon, and stars all thus unite,
To cheer this earthly scene;
To make each hill and valley smile,
Though clouds may come between.

Home, happy home, where concord reigns,
Thy kind embrace be ours!
Thy balmy air each heart expand,
And ripen all our powers!

Yes, may domestic life mature
Our souls to dwell above,
In heaven, our kind Redeemer's home;
The abode of perfect love. S. W.

TO THE FALLING LEAF.

*"Sic transit gloria mundi."**

Pale harbinger of nature's fate!
How soon thy days of pride are past!
Like man's, how transient is thy date,
Who fades and falls, like thee, at last!

'Sic transit'—sighs my heavy heart,
(As autumn's foliage strews the ground,
Condemn'd from each green grove to part,
Where all her verdure bloom'd around.)

'Sic transit'—grandeur's nodding plume,
That waves above th' ignoble crowd;
Its march is rapid to the tomb,
Whilst yet resound their plaudits loud!

'Sic transit'—flatt'ry's vapour breath—
The laurel wreaths the hero wears,
But flourish—fann'd by sighs of death,
And blossom bath'd in orphan's tears.

'Sic transit'—wealth's deceitful gloss,
That mocks the heart, to hope alive,
With promise form'd of dust and dross;
Still off'ring—what it cannot give!

'Sic transit'—youth's aspiring sigh,
That fondly dwells on days to come,
Soon the vain wish that soars on high,
Is hush'd to silence in the tomb.

'Sic transit'—beauty's roseate smile,
That buds when only life is new,
Cheers the dark path of care awhile,
Then fades before th' admiring view!

'Sic transit'—love's enchanting kiss—
Its pleasing pain—its rapt'rous thrill—
Soon dies the short liv'd taste of bliss;
The cheek is pale—the heart is still!

'Sic transit'—pleasure's rainbow hour;
Not long its varied colors last—
The clouds collect their scatter'd pow'r
And veil its beauties in the blast!

'Sic transit'—too—the poet's fire—
Where autumn's yellow branches wave,
His song forgot—the silent lyre
Rests on the child of fancy's grave!

'Sic transit'—grief's slow wasting form—
The murmur wrung from want and pain;
For on their turf, that wards the storm.
It pours its cruel force in vain!

'Sic transit'—all that earth can boast
To own, create, confer, procure;
All the warm heart can value most,
And all its weakness can endure!

And thus, when time shall bring the gloom
Of nature's last and darkest night,
A hand unseen will on her tomb
'Sic transit gloria mundi'—write!

* How fleeting is the glory of the world.

MISCELLANEOUS.

AN AMBITIOUS CURATE.

FROM THE FRENCH OF AUGUSTE LACROIX.

BY A. ROLAND.

THERE lived, some years ago, in a poor village of Auvèrgne, one of the most indigent curates that had ever traversed the rugged defiles of Cevennes. The hovel which served him as a place of habitation, would not have been coveted by the most wretched peasant employed to dive into the depths of the mountain to extract thence its coal and antimony. Built against a little church of grey stone, surmounted by an iron cross, it might have been taken for one of those pious hermitages sometimes found upon mountain tops, far from paths marked out by human footsteps. From the plateau, on which it was situated, the eye plunged down into the fertile valley of Limagne, bounded by the river Allier, which, in the distance, resembled a silvery ribbon. Behind the church, upon the declivity of the mountain, some cabins were situated, at intervals, presenting the appearance of a caravan climbing up a steep pathway. From this point, could be seen the whole length of the chain of mountains which bounded the valley below.

Such was the place inhabited, for ten years, by the Cure de ——. (The delicacy which prevents us from naming the village, as well as our reluctance to altar the exactitude of the least details of this simple history, by the adoption of a fictitious name, will be readily comprehended.) The cure de —— was about sixty years of age thin and active, with a gentle and benevolent physiognomy. The simplicity of his heart did not exclude the refinement or elevation of intelligence nor his austere manners diminish any of his natural indulgence for others. His faith was ardent and his zeal for his flock had no other bounds than those which nature had imposed upon his physical powers. His charity, in this respect, enabled him to accomplish miracles. No winter was cold enough, no snow thick enough, no mountain ravine deep enough, no darkness frightful enough to arrest him in the exercise of his laborious functions. And all was done unostentatiously, without the most secret impulse of vanity and with that air of good nature which takes away even the thought of sacrifice.

One summer evening, about eight o'clock, the cure was seated, in silence, after having finished reading as usual, a portion of his breviary, at a low window, looking down upon the village. A storm was gathering, and the cure, who had returned, late, from a long and fatiguing journey, respired the refreshing, though somewhat heavy air, with a sweet voluptuousness. Marguerite, his house keeper, was arranging upon the shelves of an oaken dresser, the plates which had served for her master's frugal meal; for, in his visits to the different localities of his parish, the minister was often kept out till a late hour and had adopted from necessity, if not from choice, this old custom of the inhabitants of the country. Besides the piece of furniture we have mentioned, the room contained a dining table at which, during the long winter evenings, the cure gravely disputed the chances of a game of chess or dominos with Marguerite. Opposite to this was a black trunk, and, at the bottom of the room, near a little door, was the most conspicuous piece of furniture, although of patriarchal simplicity, the bed of the cure. An ivory crucifix, the magnificient present of a noble lady, was placed above a *prie-dieu* of dark wood. At one of the angles formed by the mantel-piece, of a vast chimney, stood one of those long, square, many-colored boxes, which bear considerable resemblance to the coffin of an Egyptian mummy, and, above it, appeared the dial of a village clock. Some coarse rush-bottomed chairs completed the furniture. The door at the foot of the bed led into the chamber of Marguerite where, if possible, a more evangelical simplicity reigned than in that of her master.

Marguerite, a respectable matron, with a short round figure, attached to the service of the cure after having long passed the canonical age, was the true sovereign of this modest domain. The legitimate master had, little by little, abdicated all his administrative authority in her favor; and save some abuse of her power, and some fits of scolding humor to which she was occasionally subject, it must be admitted that nothing was done which did not tend to the common interest. Her government was perfectly in accordance with the absolute carelessness of the cure with regard to the little details of life, and, particularly, his personal appearance. His negligence in this last respect went so far as to affect very seriously, his personal interests, and furnished to Marguerite an inexhaustable text for sermons, but little orthodox; it was also, to her, a subject of anxious reflections, in which, perhaps, the *ego* was not entirely a stranger.

The present was just one of those unlucky days, when the discontent of the old housekeeper darkened her brow, like the clouds which hovered, at this moment, above the mountain. Her abrupt movements and redoubled activity gave evidence of a secret agitation, which only waited a suitable occasion, to burst forth. The countenance of the cure, on the contrary, expressed that placidity and tranquility of soul which were habitual to him. A certain air of triumph, indeed, but little in accordance with his natural modesty and precepts of christian humility, might have been observed on his brow. From time to time he turned his eyes from the vast horizon where they seemed to be wandering, and stole a glance at Marguerite. A rapid smile, at such times, passed over his lips, which gave evidence of delight not exempt from a certain mischievous expression. Night, however, had come; the sky was obscured by dark clouds from which the moon stole out but at long intervals and the wind began to toss the tops of the high chestnut trees which stood before the doors of the presbytery.

"After your fatiguing excursions to-day," said Marguerite, suddenly, with an air of maternal authority, "sleep would be much better at this hour than the air. The breeze from the plain is not wholesome and a storm is not far off—you should at least, shut the window."

"I do not feel fatigued, Marguerite—but, as regards the air, you are right, and I obey—although," added he, half to himself, "the storm most to be feared at this moment is not, perhaps, that which threatens without."

Marguerite did not hear, or pretended not to hear; the cure re-seated himself.

"Are you discontented with me to-day!" continued he, slowly, looking at her with an air of affected doubt; "this time you are wrong, Marguerite."

The apparent sincerity with which these words were pronounced, brought forth the anticipated explosion.

"Ah! truly. I am wrong," cried she, with a ludicrous indignation; "I should be satisfied with you! A day out of the house without any thing to eat or drink, at your age! That is wise and praise-worthy, without doubt. This course will be rumous, I tell you."

At this moment a sharp flash of lightning lit up the room. The cure and the housekeeper crossed themselves. Marguerite lit a small lamp, and placed it upon the chimney-piece.

"Peace! Marguerite, peace!" said the cure timidly, "our ministry has laborious duties."

"Ah! heaven! you make a great talk about your pretended duties! The church, as you say yourself, every day, does not require us to kill the body to save the soul. But if this brought you any thing but benedictions! See, indeed, to what it has brought you. Look around, here is all that you possess!—here are the fruits of thirty years of labor! There are never fifty francs in your purse."

"Who knows?" murmured the cure; "we should never cease to trust to Providence."

"True, indeed! for if it had not been for a kind Providence we should not have a morsel of bread in our old days, since you do not know how to keep that which it sends you. Look you, if you please—there is not so poor a man as you in all the parish! Where are the fine promises you made me at Easter! Here is almost Assumption, and what have we done—what has been the fruit of to-day's journeyings, for instance! Nothing."

The cure smiled mysteriously.

"Or, at most, some miserable little silver coins—fine money, truly, to buy a new cassock!—"

Here Marguerite was interrupted by a tremendous clap of thunder which shook the house and traced upon the side of the mountain a brilliant train of fire. The housekeeper seized a branch of box wood, dipped it in a holy-water vase, which hung against the wall, and sprinkled the consecrated fluid around the room, whilst the cure recited a short prayer.

During this time the sound of the thunder became more distant, but the rain fell in abundance.

"Marguerite, I wish you to ascertain if there is a tailor in the country capable of making a new cassock for—your cure!"

"What!" said the housekeeper, who did not believe she had heard aright; "what do you say!"

"I say you have forgotten that it is almost the 25th of July."

"Well!"

"Well! I visited the Baroness Dubief, at her castle to-day; she renewed her desire with regard to the ten masses for the repose of the soul of her late husband, and has prayed me to accept as a compensation, two hundred francs, which are here."

As he said this, the cure drew from beneath his cassock a leathern purse of a very agreeable rotundity. Marguerite reached out her hand as if to assure herself of the reality of the fact, when the cure started up with a loud cry—a bright light illuminated the window. The cure ran to open the door of the presbytery. A column of fiery smoke poured from the roof of a house in the village.

"Fire!" cried the cure; "hasten, Marguerite, and ring the church bell to call out assistance."

Marguerite went out at a door which communicated with the vestry. The cure took his hat and cane, and started, notwithstanding the obscurity of the night, towards the scene of the disaster.

The fire was soon extinguished. A single habitation only, the most miserable in the village, had been destroyed—but the cure found the next morning that he had lost, in the midst of the flames, a piece of his cassock.

"Happily," said Marguerite, as she finished repairing the loss with a piece not in strict accordance as regarded color, with the general character of the cassock. "Happily, thanks to the generosity of madame la baroness, the evil this time, is not irreparable."

"Alas! my good Marguerite," said the cure, with an embarrassed air, "even if it were so, it would not be so great a misfortune as has befallen these poor people."

"Well! you will preach a sermon and take up a collection for them. They will be aided, without doubt."

"It is to be hoped, at least, but does it not become us, Marguerite, to set the example?"

"Now here you are with your false ideas.—It is the duty of every one to assist the poor according to his means—the rich with money and clergymen with their good words. Remember that you have hardly the necessaries of life."

"Remember that they lack even these."

"But you are in need of a cassock."

"They have neither bread nor clothing."

"Great heaven!" exclaimed the house-keeper, struck with a sudden thought; "what have you done with the money you showed me last night!"

"Marguerite," replied the cure, in confusion, "you need not go to order the new cassock of which we were speaking. I will wear this one at the coming holyday."

The cure had voluntarily lost the means of procuring a new cassock. Notwithstanding his extreme readiness, on this occasion, to sacrifice his exterior dignity to the necessities of others, it must not be supposed that the cure was entirely insensible with regard to his personal appearance. He was not one of those rigorists who make all appearance of concession to prejudice or public opinion a crime; and still less was he one of those proud apostles who cover themselves with rags. He felt his wretchedness and bore it bravely, but was always ready to sacrifice when it was necessary his most legitimate desires.—Thus for ten years, notwithstanding his continual privations, he had not been able to amass the trifling sum necessary to the accomplishment of his most ardent desire, the acquisition of a new cassock. In consequence of thinking of it so constantly, and thanks to the incessant sermons of Marguerite, this hope or dream took hold of his mind with the tenacity of a fixed idea. There was, at least, judging by the deplorable aspect of the good cure's principal piece of clothing, nothing unreasonable in this, and it was impossible in observing it, to help cursing with him the evil genius who, every time he was on the point of seizing it, caused the so much desired cassock to disappear. Years rolled on, holydays and disappointments succeeded each other, the poor cure constantly repeating, with indefatigable perseverance:

"I shall have it for next year: for Easter; for Pentecost; for Assumption; for Christmas."

Vainly had he passed ten times through this fatal circle—the seasons renewed themselves; the holydays returned with a pitiless regularity, leaving at each return a more sensible trace of their passage upon the unfortunate cassock.

An unexpected event came, in the following spring, to redouble the anxiety of the cure. The rumor was suddenly circulated of a visit from the bishop to all the parishes in his diocese. This news, at first, threw the cure into that kind of torpor which sometimes results from the sight of imminent danger; for an instant he was struck with a vertigo and the earth seemed to tremble under his feet. Then, to this prostration of all his faculties succeeded a sort of delirious agitation; a supernatural activity. He went, and came acting without motive or relaxation, completing and recommencing the same things at every succeeding moment. He talked loudly, to himself, when alone, and gave himself up to all those acts of superexcitation, by which cowards endeavor to deaden a sense of danger or to assure themselves against their own weakness. Gratuitous exertions! all his efforts tended to this unhappy result, that he was obliged at last to renounce all hope of issuing honorably from this terrible trial. Already was he contemplating himself appearing abashed, slighted and miserable, as a vulgar hind, before his superior ecclesiastic, when Providence came, once more, to his relief, under the form of a charitable widow, who had been secretly informed of his condition by Marguerite. A tailor was ordered immediately from a neighboring town. Time pressed. The tailor was poor; and it was necessary to pay him in advance for his labor and furnish him with money to purchase the necessary materials. On his way home the tailor, who was fond of his cups, stopped at a tavern; the wine which he drank had such a marvellous effect upon his imagination as to cause him to lose entirely, his discernment between *meum* and *tuum*. The cure supported this new loss with the apparent insensibility of an unfortunate being who has not enough strength left to suffer. The thief was arrested, but released at the instance of the cure, who, saying that one misfortune never repairs another, declared that the money spent by the tailor was not a trust but a gift. Marguerite, at this declaration, thought her master had certainly gone mad.

The redoubtable day came. The ringing of the church bells announced that the prelate had entered upon the territory of the parish. The cure accompanied by his sexton, and two of the boys who assisted in the performance of the religious ceremonies, in official costume, left the presbytery to go forwards to the entrance of the village to receive his highness. The authorities, in official costume, bore the canopy under which the bishop, with the usual ceremonies, was to be conducted to the church. The cure himself, confident and happy under the rich surplice, which covered his cassock, advanced at the head of this little escort, upon a way strewed with flowers, between two lines of small houses hidden behind white drapery. The bishop appeared. The procession took its way toward the church. The cure officiated. After the mass he was admitted, to present his salutations to the prelate.

His highness was seated between two vicars, who remained standing with a respectful attitude. He was a very fine looking man about forty years of age. His manners were those of a courtier; his countenance was noble and he expressed himself with the grace and fluency of an orator accustomed to speak before the great. The cure felt his firmness desert him the moment he was compelled to put off his official surplice. The young prelate, at the sight of the venerable cure's dilapidated cassock, knit his brows; the cure trembled like a criminal before his judge.

"Is your parish so poor, sir, and is your income so meagre, that you are unable to procure even those articles which the dignity of the priesthood requires?"

"I beg your highness to pardon me——"

"We are far, sir," continued the bishop, gravely, "from that happy period, when the church, honored for herself, appeared only in the austere virtues of her servants. Ministers are no longer martyrs nor apostles; they are conciliating men, of agreeable exterior and attractive conversation; who labor skilfully to light up faith by rendering religion easy and delightful. To act in any other spirit, M. le Cure, is to give evidence of an unskilfulness or an arrogance, equally deplorable."

"My slender means, I assure you, my lord;"——the cure stopped; the desire to justify himself had caused him to utter an untruth.

"I know all; I know that your improvidence and erroneous ideas of charity, interfere with that consideration which is necessary to a minister of the gospel, and I strongly blame such inconsiderate conduct. Go sir, and remember that a person who sacrifices what he owes to himself is apt to be wanting in that respect which he owes to others.

As soon as the cure had gone out, the prelate turned to the spectators of this little comedy.

"The lesson was a rough one," said he, "but it was necessary. I think our honest cure is corrected for a long time of his excessive liberality. Be that as it may, M. le Abbe," added he, addressing one of the vicars, "be sure to provide, promptly, a new cassock for my worthy penitent, and three hundred francs to provide for any new exigency.

Before returning to the presbytery, the cure, whom this scene had deeply affected, prayed a long while in the church. A cold perspiration covered his brow, and when he entered his house, he had a high fever. Marguerite scolded more gently than usual, and obliged him to go to bed.

Some days after a physician was standing, with a sorrowful air, by the bedside of the cure. Marguerite was near with her face hid in her hands. A stranger entered. He bore upon one arm a cassock of the finest black, and held, in one of his hands, a full purse.

"From my lord, the bishop," said he.

The sick man smiled sadly.

"Thank, I pray you," said he, elevating his voice, "his highness—in the name of my successor, and recommend to his care," added he, pointing to Marguerite, "a zealous preacher to whom I have paid but too little attention. My father," continued he, in a lower voice, "I have been ambitious, I know; but since it is so difficult to have a new cassock in this world, make, I pray you, the poor less numerous and housekeepers more tractable."

These were his last words. [Arthur's Lady dies Mag.

LETTER FROM A GENTLEMAN TO HIS FRIEND, ENTREATING HIM TO RENOUNCE THE BOTTLE. My dear Peter: May I, by friendship of thirty years' growth, be permitted to address you on your faults—or, rather, your fault; for it is so capacious that it swallows every other error; in the same way that boa constrictors gulp toads and other unsightly creatures of smaller dimensions. May I venture to remonstrate with you on—well, it must be said—your habitual drunkenness? Alas! my friend, to what a condition has this folly, this wickedness, reduced you! This morning only, I saw a full-grown cucumber in a bottle; there is nothing in the object, it is a common-place, to be seen in the windows of every pickle-merchant; and yet did that imprisoned cucumber touch my heart, and bring pathetic moisture into my eyes; for by the tyranny of association, it made me think of my forlorn friend. Yes; looking at that cucumber, trained to grow in its glass prison, did I behold in it the hopeless condition of Peter Rubygill! There he is—thought I—there is Peter, and who shall deliver him? And how, alas! does that plethoric gourd fully declare the story of my friend! How, like him, was it insinuated in its green youth—a very sucker—into the bottle's throat; and how, when there, was it made to grow and swell, until far too large to be withdrawn, it possessed the whole of the bottle, and was then cut off forever from the vine that cherished it! And is it not thus, Peter, with a doomed drunkard? Does he not enter the bottle in the greeness of his days, and though he may again and again escape from the thing that threatens to enclose him, at length is it not impossible for him to get away? Habit makes him swell, and there is no hope for him; cut off from the general world, he has no other dwelling-place than a bottle. Verily, Peter Rubygill, Bacchus—like a pickle-merchant—has his bottled cucumbers, and you are of them!

And yet, Peter, I would fain hope for you. In the name of all that is great and beautiful in the world, why seal your eyes to its grandeur and loveliness, why walk with your drowsy brain in a fog, when, touched by the light of beauty, it might answer the touch with most delicious music? What, in truth, can you know of the bounty and magnificence shewered about you? No more than a silly fly, that, finding itself in the palace of a king, sips and sips, and tumbles head-long into the first syrup it may light upon. Have I not seen you leaden-eyed—clay-pated—almost dumb with pain hammering at your temples—degraded by nausea tugging at your stomach—your hand shaking like a leaf—your mouth like the mouth of an oven—and your tongue, I am sure of it, like burnt shoe-leather? And for what, Peter Rubygill? For some six hours' madness the night before?

You were left a comfortable competence. Where is it now? Gone. The bottle is the devil's crucible, and melts all! You were tolerably good looking. And now is your countenance but as a tavern sign, where numberless little imps, liberated by drawn corks, continue to give a daily touch and touch of red, proud of their work, as portrait-painters to the devil himself.

There was a time when your word was true as gold. And now, upon whom can you pass it?—From the mouth of a drunkard, the most solemn promise is no better than the best made bad money: it may pass for a time, but is certain to be nailed to the world's counter at last.

You had friends. But there is a moral fever in the reputation of a drunkard, and sober men wisely avoid it.

You have a wife. Has she a husband? No. She vowed to love a man, and you are a liquor cask. Can you expect her affection? You might as reasonably expect her wedding-ring to hoop a wine-barrel.

You have children. Poor things! They see a satyr sprawl and reel before them; and in their innocence, blush not as yet to call the creature father!

But, my dear Peter, there is yet hope. Learn to love home. Avoid the tavern. It is in the tavern-cellar that the devil draws up his army array against the brains and good resolves of men. It is there that he views his legions of bottles and prepares them for the attack upon weak humanity. But arm yourself, Peter; meet the assailants with cold water; and, in the fight, you shall have the earnest prayers of your old friend,

CORYDON RIVERS.

[London Punch.

THE POOL OF SILOAM. A little above the fountain of En Rogel, which heads up the valley of Jehoshaphat, there is a mulberry tree of unusual size, with a raised terrace, a favorite halting place for wayfarers and shepherds, who repose under its ample shade, while their flocks are drinking from a channel filled with water, conducted from the Pool of Siloam, which is a few paces above. It was not without emotion that we descended the steps of the fountain, worn and polished by ages, and seating ourselves under the cool moist arch, a delicious shelter from the burning noon-day beams of a July sun, reposed our weary limbs, listening to the gentle current of the "waters of Siloam that go softly," and drinking, with the palm of our hand, from the refreshing and limpid stream. As the Arab women of the valley came down to fill their pitchers, we remembered that the daughters of Judah frequented it two thousand years ago; that kings and prophets have drank of its consecrated waters; and that perhaps Jesus and his disciples have often reposed on these very steps, in the course of his walks about the city. To describe the view before us—the path to the fountain is seen above the edge of the pool, on the right, and figures are descending the steps under its arch, down to the water, which flows out by a small orifice into the square pool, and thence by a channel into the valley below, as before stated. The remains of pillars at the side and in the basin seem to indicate that at a former period, it must have been wholly or partially covered; and it has been supposed that this is also the "Bethesda," with five porches, where at certain hours an angel, according to the popular tradition, troubled the waters, which were then supposed to possess a healing power. This receives some countenance from the fact, that there is a singular ebb and flow in the stream, noticed by many travellers, and lately witnessed by Dr. Robinson, but beyond this there is nothing to support the conjecture. It has been ascertained, by the persevering research of Dr. Robinson, that the water is brought to the pool from that of the Virgin, higher up the valley, by means of a channel cut through the rocky hill of Ophel, a work of great, and unless both fountains were within the city, of useless labor. Its length, as measured by him, is 1750 feet. [Bartlett's Walks about Jerusalem.

THE SABBATH. It must be admitted that the Jews know as much about Sabbath keeping as any other people, and I think I can venture to assert, without fear of contradiction, that they were never known to travel with their horses or cattle to the Synagogue on the Sabbath.—And I am given to understand that if any one ventured to do so, such a one would be dealt with forthwith, and if persisted in, disowned.

A case recently occurred, and was submitted, whether a Jew in Brooklyn could not cross the ferry to New York to attend the Synagogue on the Sabbath. The answer was in the negative. But if there had been a bridge across the river it would be admissible, to the extent of the distance of a Sabbath day's journey, (i. e.) seven-eighths of a mile beyond the limits of the city. [Letter in True Sun.

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n2

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s7 tf

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Published and for sale by C. C. LITTLE & JAS. BROWN, 112 Washington st. is3tos2t n9

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MR. PUTNAM'S P. B. K. ADDRESS. An Oration delivered before the Phi Beta Kappa Society, in Harvard University, Aug 29, 1844, by George Putnam. Just published; for sale by WM. CROSBY, 118 Washington st. s28

FURNESS' FAMILY PRAYERS. 400 copies of Domestic Worship, by Rev W. H. Furness, 2d stereotype edition. Received and for sale low by JAMES MUNROE & CO., 134 Washington, opposite School st. n2

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The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—Nor farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)
ap27 tf

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